\$3,00 PER YEAR IN ADVANCE.]

Truth wears no mash, bows at no human shrine, seeks neither place nor applause; she only asks a hearing,

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CHICAGO, AUGUST 7, 1869.

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Miterary Department.

obical Jos

For The Religio-Philosophical Journal.

R. NATIONAL ANNIVERSARY, 1869.

Our National Independence day,
Our emre has come and passed away,
But, ch, how it was sighted!
It happened on the Sabbath day,
And the majes to prach and pray,
Our patriotien blighted.

Our parrotane origined.

The glowing thought of valiant deed—
Of tyrant crushed and people freed,

#filled every patriot's breast;
But " Sunday saints" have grown so was
Slaves only in a different form,
Those thoughts were all supprest.

No holler subject could we find—
No better theme to ful the mind,
Than that of Freedom's name
And not a day in all the soven
Could be too good, even in Heaven,
To celoi rate the samb.

To color rate the samb. And yet the prictotic scale, And yet the prictotic scale, That Freedom's lowers always feel, And gladly would display; Is thought to be a wicked crime, If shown upon a certain time, Namely, the habbath day! On, is that spirit of '76. That forght and bled to fromly fix, The natives illustry, Becomes a much a slaved, Indeed, By ancient doctoring and creed, That Sauday's not free!

There become fathers tree and bold,

ana adulty is lift free?
These honored fathers tree and bold,
Who fought and bird in days of old,
Are full the ration's pride;
And they would not from duty fice
No matter a hat the day might be,
And God was on their side.

And God was on their side. he shor hour Fuerth day of July hould not be brediently passed by, Bocure it falls on Sunday; a mation's gratness and display, nght to be honored on that day, faw will as up a Monday, he play be not of Liberty—he giscines thought of being fees? Bouild not became a crime; o other theme can relinspire a god and great with holy fire, At any place of time.

At any place or time.

If our Snaday-men should be
Intrusted with our shortly.

We still should be earlawed;

The honest manly, right and might,
On Sunday, week day, day and sight,
That has a ur country saved I
Some did attempt, as I have heard,
To celebrate upon the fathe,
But that was not the day;
Others, again, tind on the fifth,
But that was just as poor a shift,
And there was nodaplay.

Another class, who are not share.

Another class, who are not slaves,
To hackeryed creeds and plons kn
Homored the glorious day,
And the' it on a Sonday came,
They cefetra'-d it the same,
And made a fine display. And made a fine display, din, empt; pride, that w midipostpon seds that are better than their own, Fecause the day was Sunday; haster or diritus they my claim, ook Modesty must be their name, Or size old Mrs. Grandy, nee, lilicois, J. 19 6th 1869.

The Literature of Dreams.

The Literature of Breams.

The very interesting article we give below is room Bently's M scellary.

Breams must always be a subject of interest, timulating as they do two of the most power and motives of the human mind, carically and upersition, which again, are the parents of knowledge and also of those religious which prang from the classification of naviral phenomes when these claded the sagacity of the artier denizers of this world.

Moreover, "In the youth of this world it suited he purposes of God to show His power of appropriation and sanctification of all nature and all human activity. Thus it pleased Himself or History of the second mundance eneration to illustrate and to dignify the dream y manifestations therein either of Hisself or its angelic ministers."

The Literature and Curtosities of dreams seizefore the reader, clear and clogantly, all this has cornect the second mundance considion the subject to time past, and consists the evidence of such extensive scholarship has there can be but one opioion of the zeal and shilling of the author. Inc task was compained in the great difficulties not only of compliation, but of unanglement and is some reased with the great difficulties not only of compliation, but of unanglement and is some reased with the great difficulties on only of the interesting the second of the scholarship of the subject works professing the gives a subject to the design of the subject works professing the gives a subject to the subject works professing the gives a subject to the subject works professing the gives a subject to the subject works professing the gives a subject to the subject works professing the gives a subject to the subject works professing the gives and the subject work

isrepresent to the casual observer, sobshithmed by to the valgar works professing to giet a vy to the fature.

In the classification of materials we find chapter more of less interesting on the Place of resists, Bellots Dreams, Dreadis of Dévine, Place, Anciet and Modern Interpretations, pinions, Arguments for Immortality, responsibility and Moral Uses of Dreams, Analogies Dreaming and Interpretations, Dreaming and Interpretations, Dreaming and Interpretations, Dreaming and Interpretations, Dictionary of Anterpretations.

It will thus be seen that the range of the work is very extensive, and embraces, within a comparatively small space a researce of so many curious and abstraces theories, lucidily illustrated, that it is difficult, where the author so carefully reserves his own opinions to make a selection. There are non-only opining, however, of primary importance which cannot fail to strike the reader, For instance, it is clear that memory must be regarded as the test of dreams, that general interpretajions will not suit individual cases, and in tois respect, present the same obtained as the inapolicability of fited or standard readings or laws of ja licial astrology. One low-does not govern the interpretation alike for all, but, on the contrary we constantly find, that while, with one, dreams of horses presage a certain class of events, they may be followed in the case of another by invariably a totally dissimilar fulfillment.

"The stars incline but" not enforce," may be

"The stars incline but" not entorce," may be said likewise of certain dreams, and especially of those of an allegorical or a yush historbasecier, which, when vivid, will often arcett, a man in the prosecution of some favorice but perhaps unvise undertaking. They are therefore, un substantial messengers in one sense? even although the naive undertaking. They are therefore, un substantial messengers are akin to and not less remarkable, perhaps, than those angels' whose bodies, and the food which they ate when their mission ended, resolved themselves, "into nothing, or the pre-existing elements." The mission and object are in such cases able remitty, the medium of communication belog to acertain extent, unimportant.

"There is absolutely no limit to the belief in the divine nature dreams. From the earliest dawn of history, as our author shows, dreams have been considered sufficiently important to be recorded, when events generally regarded as of more material consequence at the present day have perhaps been presed over in sthene; and this importance trates the case of more material consequence at the present day have perhaps been presed over in sthene; and this importance trateshed to dreams in the ancient world may have been the evidence of that mnair hope of innormality, or a spiritual existence hereafter, which has always been so said and so dear a speculation. By dreams, which reduce absolutely to nonenity the rates of time and space, men recognized, and even unwilling to deuy, that life is two fall, with incidents slike pleasing and pathetic, tragic and comic, in sleep as when waking.

Ideas, and a knowledge of world or language; is insitted, has not the means of forming excuded ideas, and without these latter, his dreams must be comparatively few and uninteresting. There may be a class of works and waken we to us, the absence of which prevents our training precise ideas of the wondows phenomens shout us, and of comprehending the mystery even of our own being. Perhaps in dreams and index may be returned as pe

ve visited quite as distinct as the recollection— y, more, so those of this terrestrial sphere

have visited quite as dicinct as the recollection—nay, more, as those of this terrestrial sphere which are familiar to a.

Sor elimes, hayever, there may, in a higher state of sonstal exhalation, occur forms such as are to be described by words, and whose appearance can only be expressed by similitides. Thus—"as it were the likeness of a man's, hand—not that the form was in very fac. a hand—but rather a something analogous to it," as it were the wice of a man's—rea not that exact sound, but its archippe effect—intelligence conveyed by a sense analogous to that of having, and yet not referable to say of our corporal senses—jast as we say the "soic of conscience" for wani of a bett-ran alogue.

The terror by night, some have supposed to mean "panie" that strange influence to which the warfick Rom is offered prophystory sacrifices—and others in highway of the man of the world and the same that it may be for the precised man of the world to ignore the supernatural, there are few who, if ingenious, would not admit the effect, more or less, of freaves on their waking thoughts—not perhaps to the extent of influencing their actions, but certainly of attracting their attoint not be subject of what are called "coincidences."

History shows that dreams have at all-inner been the pragnostics of some of the most memorable events on ree and, and that they have even been taken advantage of by diplomacy; sharing, havever, the face in many respects of phrenology, a schene, as is suspecied, often disparaged by those who desire to minopolize the means which it offers of studying human nature.

On the subject of the mind indiance of dreams, quit author justly remarks, that our success in our efforts after self government my be estimated partly by our deeps correctness or devariantion." And again the toucies on the deletate without the desire to many original man nature.

On the subject of the mind indiance of dreams, quit author justly remarks, that our success in our efforts after self government my be estinated partly by our dee

During mental suffring, there is generally a key note controlling or, directing the sufferer's grad.

In her pathetic lament, Andromache alludes to that kind of thought, which for an the indied of so many dreams.

And Wordsworth thus expresses the divine beneficence in alleviating human sorrow:

"Yetteers to human suffering are due.
And mortal hopes, defeated and o'e-thelwa.
Aremourn'd by man, and not by how alone."

"Yetwas is human enferite, an dea.
And marris by man, and not spot above."
It is impossible to say what are the limits of dreams in their inducence on the mural world.
Some of the must indigent and practical of our countryment are believers in the spiritual nature of atreams, with six either as lar ground their inspirations or whereas concerning themselves about them. Some show, waite they recognize, their pretentions of aracter, and seem to say, "What have we not do with thee?"
But men holding the highest piece in the roll of fame, have dround dreams, and experience proves that, as a rule, non-dreaments are non-thickers.
We knew a case, where a mun who, owing to almost insurmountable worldy obstacles, wat debarred to a great extent, the society of one whom he loved with the utmost passion and tenderness, found a solice in traversing the world of sleep with her, and who first that half it not been for this strange bone, his life would have been unendurable. When they met in reality,—he often telt embarrassed at her estrangement, for she, in truth, felt no reciprocity.
The responsibility of the dreamer is a question of much interest, and seems to have been decided in the affirmative; for we are told, that as the result of "evil waking desire or speculation," some dreams can no be "5 nontless."

This may be conceded in a general way, but in most cases, the judge, we believe, would search in a commendation to mercy.

In the case of unhappy royal marriage, for example, a difficult point would arise, for it would be hird to charge with cell waking desire and appendations the precy.

In the case of unhappy royal marriage, for example, a difficult point would arise, for it would be hird to charge with cell waking desire or speculation, and the speculation and conventional affection ethe Auteros of every-day life,—and that the former are by fact the more affection which has been dealed and the force are sell, is the prise of the sell of the sell of the force are sell, is the prise of the selling the selling of the sell

ery day life,—and that the branch are by mire numerous we must take on Shakespareau warrant?

"This thi lors bent hall not their lore enjoy?

Mem'ry, in we have said, is the gate or test of dresses, but in another part of the sain we have said, in the gate or test of dresses, but in another part of the sain work in the property in interhenced for the said.

"That which so vivially remembers, is the soul; and if it is like, which aftersities one of gante sature, it stores to reconficted some sockenity and indistinctly, is well a shaul and to engage the shall be as a way. Much of the indistinctions at literal warms of the said the said way. Much of the indistinctions of treams probably a reserving the indistinctions of treams probably a seed from physical and healthness."

"Leinius urgues, that was in sleeps without dreaming, then is a largues and seed without dreaming, then is a largues and soul, proceed that the first of the said was the said of the soul, where it finds lused when it are position. Call, sleep, the "proporties the soul, where it finds lused when it said to the soul, where it finds lused when it are successful as the proporties the insignity of dreams are what the soul in the soul where it finds lused when it are successful as a series at to be, the resuscitation of

thoughts which in some shape or other have previously occupied the mind." But, as another author justly remarks, "Exoretiques and revelation attest, a wever, that at times the struggles of the chinder spirit to employ and thus to enjoy isself amid the glories of its proper cline are not in vain."

"The transportive or imaginative featily that causes others to appear to us in our dreams," the faculty of flying and other phenomena, are discussed at considerable length and with juriquent; but these questions, after all, appear to have builded the accome of physiologists and metaphysicians, and partake of the obscurity which involves the secret of life and the existence of the spul. The veil of the immuterial seem to be absolutely unquentrable, area as we may, and dreams must be taken as they are; for, until we hit upon an infallible mode of dream interpretation, or are able to communicate particular dreams by administering diversities of food, we must admit that our grasp has been cluded.

The auther of the present volume, however, has foruse is vast amount of thought on this singular and interesting subject, and may be said to have restored it to the pistion which it held before the diffusion of cheap or prefer of fate and the challatancy of m deen protessor's of astrody, had brought it into undererved disrepute.

From the American Westeran.

The Devil Jubilant.

The kingdum of Christ is a vast power, in spirit, and purpose, in direct opposition to the powers of darkness; and, that much antegonistic feeling and earnest action should exist between, the two memora, elements is shoth a natural and philes which sequence. This warfare, in view of feets involved, must be agreesive; but julging from fe quent manifestations, one may almost conclust int the "Prince of darkness" is mostly the attacking furty. Proteen in nature and occult in praceue, profoundly skillful in planning, and heroric in execution, it is really no marved that his science major experience, it is made and occult that his science major experiences, among which at the present time may be, prek and elect minifestations of syculled Spirituation. When the errous things of this unsier of the nineteenth century startled the public outed. When the errous things of this unsier of the nineteenth century startled the public outed. When the critous things of this unsier of the nineteenth century startled the public outed. When the critous things of this unsier of the single startle should be a subjected to the subject of the startle should be subjected to the startle should be a subjected to the startle should be a subject of the startle should be subjected to the subject of the startle should be subjected to the subject of the startle should be subjected to the subject of the subject of the startle should be subjected to the subject of the subject of t

certainmental plety a feesful work waren an many places, is being done to an alar-log at left, and as in warred that the old find in the company of a many place is the second that the old find in the company of the c

no hoax, and all men mist at once become Spiritualists; for it duncing-chairs are not propelled by physical or mental lorges, they must be by spiritual. Harein then, hes the danger, and herein the, she the danger, and herein the, she it he danger, and herein the she it has a she and herein the she it has a she can be she can

REMARKET OUR Wesleyan Metholist Bretta-ren are in a fever of anxiety about spirit mani-festations. They frankly admit the truthfulness of the manifestations; but unlike John Wesley, the bunder of their order, they pronounce it all evit.

all evit.

John Wesley communed with, his loved spirit friends. Spiritsalists of to day commune with the loved ones of the higher lite. Poor Old Theology is mixing a desperate effort to does the avenues of spirit communion, but the greater the efforts she makes, the more her imbedlity in that direction is manifested.

Department Of Bris Bud Sciences.

Photographs of Diseases of the Skin

Photographs of Diseases of the Skin, Taken Photographs of the diseases of the skin, taken from the under the appendix and the second from the under the appendix and the second series now ready. First Series: Caronic Essena, Horpes (Essen), Engelize, Entry as, it upsa.—It spit (amouter. Second Series: Alopeat Caronics, or Law, Alopeats (Areats, or stally Lendize, or face). Herpas interpretable of the Children of the Caronics of the Caronics and Caronics and

iris,—circlastus et fra, tunny m.
(arms).

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NOTICHS EXIX MEDICAL PRIESS.

om the New York Medical Record, January 1869:

18th, 1809:

18th, 1809:

18th, 1809:

18th decided and same of this series which we have received are fine specimens of trt.

From the Medical and Sargiest Reporter, Philadelphia, February Sat. 1813;

They are very artistically executed, and display, with unumilabelue learness, the various derivations of the series of the

A carious physiological experiment was recently made by piscing a few grains of barley before a tanger pigeon. Wate pecking the barley the brain of the pigeon was frozen by means of supray of ether. The brid, being thus deprived of. consciousness, caused pecking, and tenanized, as it dead. The barley was then removed, and the ether gray having cested, the brain was allowed to these. The bird soon returned to life, and its first set we to remay the pecking for a vine, alth age, no lood was before the pecking for a vine, alth age, no lood was before

The mastier of poverty, of sickness, of captile, would without this comfort, be insupport

The Bostenm.

THE TRANSIENT AND ETERNAL.

Lecture delivered at Concert Halt, Phila-delphia, December 13th, 1868, by fire N.

ographically reported by Henry T Child. M D.]

All things are working in caselers changes. There must be something in nature mightler than this grossness, mightler than this external,—a spirtual power which is eletral. You must look within this life of the body must have the soul. The head of the body and the nature of the soul. The believe in a heaven that changed he soul and the nature of the soul. The believe in a beaven that changed he soul and the properties of the soul and the soul that was a better knowledge of God and beaven than this. He comes to realize these better than he seve has before. What has done most to bring man to a knowledge of the reality of his spiritual existence? If Christianity through all the centuries has lailed to teach man postively that the spirit lives after the body died, but could not tell any thing of the condition of the soul that was satisfactory, it is time the world had something else. We have been to those who profess to have a belief in the after existence, and we have said to such, what do you think of the conditions of the hereafter? And they have answered, my faith is based upon the bible, my faith is placed upon these who have heard sermons upon this subject. We have been to show the soul had want to such what do you think of the conditions of the hereafter? And they have any sould be the spirit-land to be the Ye have beard sermons upon this subject. We have been the bible their study. What kind of a place do you believe the spirit lived in the server heard sermons upon this subject. We have been the subject when the server have been the subject when the server have been the subject when the subject with the subject w

We find that the religious world have not clear ideas of the after life, but we do not ways find the jewel of consistency. Some havid, we believe in the immortality of the sou e atterne a content of the spira is going a low of that land to which the spira is going a low of that land to which the spirit. If he is a journey to a distant land, he wishes to a journey to a distant land, he wishes to now something about the shore to which e is going, something about that shore to which as it is passing out. Bo we say in regard to omtinued extatence; the only satisfactory then you had not come to man, has been given brough the open doof of spiritualism, although hyritualist differ widely, and we regret to see my inharmonies among them because they hould agree to differ, but in regard to this one dea of a hereuter, they all agree. They uncreased that there is a matural body, and there is spiritual body; not that there used by that there is a pairtual body in that there is a spiritual body in that there is a spiritual body in the spiritual body goes forth from the squared which it has said as its instrument, as a counterpart of that there is a latter than the said as its instrument, as a counterpart of the said when seep hy the dd to its Joys orto its sufferings, for the es sublimely, and by its influence tri war death, and finds its Joy flowing from powers. So then comes to understand is is identified here, that identity of the

existence, and only live for a few short hours weeks or months, will never be known in the hereafter. We find in all the grave yards, little mounds that are deep enough to cast a shadow in which the parent souls rest through all the years of the present life journey.

When you cae these little grave, sak yourselves if man it not to be thick the parent souls rest through all the years of the present life journey.

When you cae these little grave, sak yourselves if man it not to be the grave. Sak yourselves if man it not to be compared to the propose in this existence, so, reasoning from cause to effect naturally, we see that to the other. Mr. man carries his identity. He labors in his own peculiar sphere and field of action, that which he is best ditted for here, and in the spirit life, he shall do the same, and there is no mistake as to the calling after a man goes to the spirit world. Much of the trouble here comes because you mistake your position. There is a law of spiritual gravitation that causes the soul to settle in its own proper sphere of existence. If you believe in immortality, you reason yourself into the light of these ideas, and you find then there comes to you, a clim trust and beautiful comfort, even in the hour of sorrow when your loved ones are taken from you; for yod see that this life is the transient and the spiritlife is the eternal. Here we see the shadow; in spirit life the glorified reality. On earth, we see resiting there we may a.e. causes.

Some may eay I will believe in spirits when I

On carth, we see requist; there we may excauses.

Some may say I will believe in spirits when I see one. Many of these persons believe in God, but have they ever seen him? They can see iffed just as spirits do. They can see him through the forms of life in which the soul speeks, and so man cat see spirits through the laws in which they act, and through the manifestations that they give. Others will ask, do you expect us to believe shift spirits have power to knock, to marge substances, and to maptire mediums with thought? If those who he isee in their bible ask such questions, we would ask them if they have being that they give of the month of the sepulche. Have they forgotten that all adobt actually did wrestle with an annel gaid became land from the stringtes. Have they forgotten that Jacob actually did wrestle with an annel gaid became land from the stringtes. Have they forgotten that Jacob actually did wrestle with an annel gaid became land from the stringtes. Have they forgotten that Jacob actually did wrestle with an annel gaid became land from the stringtes. I have they forgotten that Jacob actually did wrestle with an annel gaid became land from the stringtes. I have they forgotten that Jacob actually did wrestle with an annel gaid became land from the stringtes. I have they forgotten that Jacob actually did wrestle with a stringtes with a spirit could, more a substance, be cause you could not see the cause. You can see a tall tree that has grown upon the top, of some hill or mountain, that has grown strong it brough a century, it has stood silent in summer andwinter, save as its branches swaped to and for, and gave a greeting to the storm; but all the itine it has been growing until the glant tree stands there, beautiful even in the chill hours of winter. That form stands there before you in all its grandeur and beauty, the result of invisible fortoes. Anon the skie grow dark, the forest seems to tell the prophetic spirit of a storm; the wind has given forth the key note, and the whole carth is awake.

to the land of the steroil, it is not, asslamed the picture it presents. We would like to low you how spirits are clothed in the higher orld. There are those who have labored nobly dusselfship for the good of humanity, men were soon forth clothed with luminous garents; garments fast and beautiful as the were of spring time and the aunbeaus, here are other souls who are so fully occupied that he good in the self-ship humanitary for the subself conditions. If you have seen some of the swho have come out of the battles with eir clothing rent and hauging in shreds upon eir holdes, you can imagine something of the operarance of these. We say to you, then, if us believe in immortality, make yourselves ady for the other life, prepare your garments e other life, prepare your garn our present lives as good as the

by making your present lives as good as they can be.

The present outs out the garment and every thought and act is wove late these. You are not only making these up but you are fitting them to your spirit, and if you would be clothed upon with the garments of loveliness, remember that you unset make them yourselves by your lives, remember that the real always underhes the translent. Beck ever to throw off the robes of the translent and the false, and put on the beau tiful garments even while you walk the earth, make your life pure and beautiful, and you will have that religion, which alone is worth anything became it speaks in all the practical relations of life. Thus open before you the beautiful pathway, to the esternal, and anability your souls to see some of the pasticise of the further which his before it even which its you walk among the translent and the facing.

gr They have dentists in Japan, who evidently do not enjoy the benefin of Dental Associations and journals. Their manner of extracting a tooth must be tempting to their patients, and realised one of the method of removing a rusty screw. The tooth is tapped with a mallet, until it can be extracted with the fingers; presently suggestive of an amount of malleting, which we should think would not comment Japanese dentistry.

Original Essays.

For the Religio-Philo What is Life?

What is life? It is a vapor, that heat may dry up, and exist no more? Is it a shadow, that, when visible substances are removed, no longer can be? Is it a burning taper that consumes itself, and goes out forever? Is it a fragrance that is ewe ely breathed for a time, then carried off on desert air, and wasted in foreign wilds? No. Vastly something more than all this, and much more than we thunk it is in our every day use of the term.

We talk of life as a something that we may easily dispense with. We talk of taking the life of the beast. We talk of men losing their lives; of the whole animal kingdom dying, and being momor; of the vogetable world decaying and going to noneality. Oh, stupendons error, from whence comest thou? Let the dark ages of the past answer.

I want to now lay down a self-evident proposition, and will discuss the subject on the merits of this proposition; it is this: Life is an eternal principle, therefore cannot die. I cure not in what grade or species you find it, it is eleroal, and cannot die. When we shake off this cumbersome clay, we do not die, but it is only a transition from the body to another state.

But that we may accommodate ourselves to

eieroal, and cannot die. When we shake off this cumbersome clay, we do not die, but it is only a transition from the body to another state.

But that we may accommodate ourselves to surrounding circumstances, let us consider for a time, life in the every day acceptation of the term. We may properly consider it in a graded sense, for it is graded, from the very lowest brute to the GREAT I AM, the very eternal embodiment of all life. The sponge that clings to rocks, deeply imbedded 'neath Old Ocean's waves, possesses life, and we cannot tell but it has its emotions of sorrow and joy. Just here, let me beg of you to not rashly mijodge me, and say that I are jaustical in asserting that such things as these can experience pain, or enj w delight. Do you doubt it? Then you must deay that they have life, and that they can cler But you are not ready for this. You readily admit that if life is gone, there can be no more building up or prosperity of the body; and you have to admit that the sponge, or anything else that grows, has life. Then all life, mark the thought, must have its seasons of sorrowing and rejoicing; and if it has life, it is eternal, and cannot die. Now, 'if you still doubt this position, follow me through and tell me when, where, and in what grade of life, these sorrowings and joys begin.

Leaving the sponge, then, to revel or sorrow in its watery world, we puss up the grade of life one step higher, and give a passing notice to the vegetable world. Here we behold the green, living grass, the shooting corn, the badding maple, there-gowering buds, —life developed—all around us. But now the heated sun pours down his fires, the ground is parched, all vegetation is scorched, and seems to be sorrowing my developed—all around us. But now the heated sun pours down his fires, the ground is parched, all vegetation is scorched, and seems to be sorrowing into centh; how the twisting corn, in anguls seems to hide away. But the dislant thunders are heard as the vivid lightnings swallow up the oppressive heat; the dar

hook again. Do you see those beautiful flowers ! how changed they are! How they lift up their heads, and smile to the sun! How that unfolding corn wave its joyful signal! Oh! do they sorrow, and do they rejoice? Dare you deny what your senses behold? But we follow up a little farther.

ing corn wave its joyful signal! Oh! do they sorrow, and do they rejoice? Dare you deny what your senses behold? But we follow up a little farther.

The cold November winds begin to chant their mouraful dirge; and as time moves on, the frosts and ice begin to hang on the full grown vegetation; the leaf is seared, the stock toppies over, and we say it is dead. Oh, is it so? Tell me not the mouraful story—I cannot bilieve it; for when spring-time comes again, and the genial sun re-warms mother earth, I see them bursting forth anew,—they are resurrected to life again, therefore were not dead. But we pass one grade still higher, to animal life; and here we might subdivide the grades of life, over and over again, from the opster even to our own God like selves; for man is animal, differing only as our degrees of intelligence go up the scale of excellence. But for the sake of brevity, we make but two divisions:

1st. Including the creeping, crawling, flying, walking, brute creation, all in one.

2nd. Only man with his God-like attributes. Even with this concentration, our limited time compels brevity in the extreme.

Go, If you please, and learn from the cooling dove; how they love the each other's society, and will call the fondling mate to share the morsel of food; the happiness of the one seems to be dependent on the well're of the other. But now song cruel boy casts the ill-steed stone, and amites the one unto death. Oh! do you hear the bereaved one as it cells and calls, but calls in vala?, Do you see it as it langers near the spot, plning away, until it, too, is dead?

Go again and look at that noble horrie, the pride of many a man's life, and the abused of many a wicked hand. Bee him as he is reliand for the battle charge,—with, what classic steps and proud demean he moves along. The bugle has bounded the charging signal, and on they dash to carrange and to death. Death, did we say' Xes, and his chosen companion has filen,—one sepolaring strongle and pileous mean, and he resigns his fate on the bloody field. B

We have come up the scale of life, until we are approximating our level,—it is nearer in sympathy and harmouy with our organisms, is the reason why we know it. And yet it is only life,—nothing more, nothing less, and the same principle goes clear down the grade, but we are not down there to harmonize with it, hence our unbelief

not down there to harmonize with it, hence our unbelief.

But we come now to speak of man. Do you remember when you were a small babe, cradled in your mother's lap? No, you have no recollection of that,—it is all a blank, and you can only see yourself as you look upon your protetype, in other arms. Yet you had life and you also had your little sorrows and delights, and, too, such infants often die.

But childhood days have gone; you remember them; they are written on your mind with a pen of fire, and will go with you to the last moment of time. The sun has never shone so brightly, nor the birds sang so sweetly, as then. You sported on the hill-side; you romped in the valley; you hedged up the laughing brook, and caused its little power to move the mill of your own construction; you chased the chipmock and ground hog to his secret home, or worried the poor old robin as she cared for her nestlings; you builded up your mimic cities, or trainthe poor old robin as she cared for her nest-lings; you builded up your mimic cities, or train-de with stately bearing for the mock battle-field; you unstrung the paper kite, or let loose the toy balloon; all flushed with glowing heat, you drank from the cool, dripping well; you skipped away to the old orchard, and eat of the ripe fall-ing fruit. Such scenes you never can forget. Amid all this, do you not also remember many little companions who sick ned and pined, and wasted and moaned, and finally died t-Xou must remember.

little companions who sick ned and pined, and wasted and moaned, and finally died t 'You must remember.

But we arrive at manhood, and the busy scenes of the world open up before us. One continued bustle and, shove carries us along. We leave our native fields, and push forward to Western wilds,—we build up our glant cities, piercing with their spires the upper deep,—string out the iron rail, and hasten on the long freighted engine,—unbosom the earth, and rob her of herr treasured wealth,—command the electric chain and it tells our wishes to friends across the ocean,—mount up on the wings of the balloon, and the wieds obeying, take us to other lands. But as we hurry back and forth, we pause here and there, while we hide away some fallen brother. Adverse waves have long run high—he has battled with them manually, but the, sea has been too rough and with a feeble struggle, he passes over,—he is dead.

Old age, like a wounded snake, draws its length along, and winds its chilling touch about the bending frame. The eye is dimmed, the pulse is languid, the steps infirm, and with one hand upon his staff, be staggers down the highway of life. Storm clouds have gathered often, and have empited their ladened stores upon his devoted head. The winter of winters has come, at last, and has seared the leaf, and bitten the stock. One more feeble breeze, and he topplea over and is dead. Might we not well ask, what

stock. One more feeble breeze, and he topples over and is dead. Might we not well ask, what

Then tune our lute strings while we answer :

A dow-drop on a withering flower, That passes off within an hour, And leaves docay where once was blo To molder in a ready tomb.

A sunpeam streaming in the sir, To cheer a while some fan y there, 'fill clouds arise and gloom v'eraps The sun-beam then, alsa; has fled.

The rippling of some puny ways, That it is around a watery grave, Till stilled the breeze that bears it Its motion then, slast is gone.

As abadow on the mountain side, Where stooms and temports ever ride, Dependent on the moon day's sun, When it has passed, then night has won.

A gild d bubble on the see, That's to sed a while in frantic glee, Wh'n recks are lashed and lightnin It passes off within the spray. A sound of thunder pealing near, That strikes upon the startled ear, And wakes a strife a moment 'roun Then passes off within the sound.

The shooting of some star across Where vanited minious seem to to Their airy heads from out the sky, Smillt gaweetly, yet, smiling, die.

Is this life?

Is this life?

Ably see: sed had't time I'd tell,

An hondred forms more transfest still;
But while I write fate whete his knife,

To cui to wan he seed of life.

Such is life, viewed as we now do, with these short capabilities of our; and I have thought, set I stood in the midst of weeping friends, and witnessed their sorrowings and moanings, that in this grief, we expressed a heart overdowing with unbelief in a life beyond. Yet nature, reason, God himself, all units and give testimony that we are not dead. But in the thoughts we have effect, we have freely used the term death. We have done it, because we could find no better word to express ourselves. It is not de th. He who contends for death, absolute, is a d-ist, just in proportion to the amount of life that he would destroy. Life is eternal, and can not die.

that he would destroy. Life is eternal, and can not die.

We began our remarks with such things as we could see with our natural eye, with such things as we could havele, and could know by the power of muscle that they had life.

Let us now go one step further. No fifelil gent mind will deny that the water we drink, the food we cat, and the air we breaths, is literally made up of live, creeping life. What a thought, yet true as wondrous. Every surging wave of youder occan, is but the mighty breathing of animalcule life. It foils the air and unending space. The pulsating current that throba through these bodies of ours, is but life within life. Then how dare you doubt that life is an electrical principle; when by it, all nature is kept in barmony; when it is the grand leyer by which all worlds are moved? This saint that we inhabit, floats in one grand soa of animalcule life. All bodies that circle the son are moved on by the same great power, and I doubt not that the sun likel is a living contre. Then away with this selfish itea that would, make us Goda.

while all else is doomed to oblivion. Can you picture to yourself an eternity that would be lovely and desirable with all else struck from the roll but yourself and a few companions, lorever to roam over a wast blank, with no varied scenes or animating life? For one, I confess to you, in the honesty of my soul, I cannot.

not.

No doabt, many of you are ready to say, well, you are the worst Universalist I ever knew. I do not know what you mean by Universalist. If you mean to say that I believe all men, aye, all life, will be alike holy and happy, I don't believe any such thing. I believe that "as one star different from another in glory," so we shall difler in glory. I also believe that nature's God has already done His work; and if we niglect doing ours, judgment will be cast against us. Again, I believe it is our bounden duty while here, to eradicate all the bad passions. Envyhere, to eradicate all the bad passions. Envy-ings, bickerings, backbitings, malce, dishonest-les, laziness, and all such, must be harmonized here, to cradicate all the bad passions. Envyings, bickerings, backnings, malice, dishonest-les, laziness, and all such, must be harmonized with splitt life, for we are spirits, nothing more, nothing less. These of Engalsms that bind and fetter us here, are no part of life. Like a full flated balloon, they are only cords knotted to a heavy weight,—and when they are severed, the nobler part will arise and bound away to a fairer clime, far beyond the range of mortal vision, and when the time of our separation shall have come, Ni ture's God will again do her work, and do it well. Then we will have new and higher and holler obligations res'ing on us.

But there is a preparatory work here, and we must do it. All the rough corners and superfluctures of human nature ought to be removed. Useful knowledge ought to be acquired, for without it, no man can be truly happy. Then, when the great angel shall plant one foot on the sea, and theo ther ou the land, and swear that time shall be no more, we will not be compelled to enter the rounds of spiritual existence with intelkets dyarfed and life half developed, and there begin to learn what we ought to have acquired here.

I believe in endless progression. I believe the time will come when we will be enabled with one stride, to stand on the crested Moon, the next to go to Venus, then to Mars, Jupiter and Herschell, and so continue stepping from world to world, as easily as we now pass from one mole-bill to another; and when we have reached the most distant world, with eye sight magnified, and imbaced with telescople power, we may look back to this little speck of earth, and behold living, moving men, as mere animal-culze.

If you sit tilly down, and wait for God'Al-

we may look back to this little speck of earth, and beheld living, moving men, as mere animal-culze.

If you sit idly down, and wait for God Almighty to do all the work,—wait for Him to take you by the hand and lift you from the mire and gutter, and wash you pure and put purple robes on your bodies, and make you kings and potentates, you will wait in vain. "Work out your own salvation, with fear and trembling," is the flat, long since gore forth. He has spread out before us a beautiful world, atlapting means to ends, and coot manded that we should go forth and eat bread by the swest of the brow. He that is foolish enough to sit quietly down and wait for bread to come to him, mut-and ought to starve. The same bountiful Giver has bestowed life, and the power over will, and has sent us forth to improve that gracious gift. If we disregard all that He has done, we cannot and ought not to expect happiness.

Thes, let me say, once for all, if we stubbornly wait for the waters to be troubled, whit for some miraculous power to driv us up the hill of glory, we will never go up. This principle applies as well to the temporal as spiritual affairs of life.

For the Religio-Philosophical Jos Spiritualism Demolished. BY VERITAS.

Spiritualism Demolished.

BY VERITAS.

DRAR JOURNAD:—We are all "deluded"—completely victinized, according to one Doctor Rodecker who has recently held forth in the Chapel of the Methodist University, Oaarga, Ill.

A few worthy thinkers in the important own of Onarga, conceived the humble idea of encouraging, a peculiar phase of democratic or republican religion, called Spiritualism. Dr. E. C. Dune, who is too good an Apostle to be monopolized by any narrow, bigoted, American Association of Sectarian or Partizan Spiritualists, was first encouraged to set the ball in motion right in the face of two Orthodox Seminaries,—and Mrs. M. J. Wilcoxson, the uncompromising Trance speaker, followed blim. The consequence was that all challenges on the part of the Orthodox party were apologetically withdrawn, and no one ventured to meet either of the above speakers. The most cordial invitations and liberties were given by both of the above lecturers respectively, but no one appeared to defend the cause of Calvenistic Theology, till Dr. Redecker came to the rescue. Then, greatfaming bills amounced that the very eminent Doctor would "expose Spiritualism." Two evenings in the abdence of the regular speaker, Mrs. Wilcoxon, the Doctor having the floor to himself, held forth in loud professions of his faith and power. He could show them the whole "deception"—it was all "easily explained." He could "mesmerize, psychologize, or biologize his subjects, and maste them do all that mediums and Spiritualists did." He would show it all up, and "next evening." the subjections "next evening," the revelation would be made complete! Sunday evening in the Spiritualism, in its variety of phases," in which it was most incontrovertibly propen that so indictite and various are the phases of phenomenal Spiritualism, so prolific, and trustaful to the peateoustal power, that no one initialion or connected can peatibly semble the whole, or even represent the genuine. The sarring intelligence, be it what it may, speaking thermal the subject of Spiritua

nent Doctor Rodecker, or his particular friends can complain of lack of courtesy or opportunity. But, lest we seemingly drift away from our theme, let us say that till a late hour, Mrs. Wilcoxson as medium, suffered both the questions and criticisms of the very "eminent" Doctor, who, according to his own statement, is well known in all the States of the Univn, except Californiar (Hype he will be well known there!!!) Well, the old resort, "miraculous "interposition, served the very "eminent" Doctor best in his detense of New Testament phenomena, etc. Next evening aquite a congregation collected in the Methodist Chapel which, by the way, loses no consecration charm by the ranting of any "expose." of Spiritualism; but let-an honest, ardent, live apostle, with the fire of the Holy Ghost upon the lips, and the undannted heroism of a Wesley in the soul, ask for the use of that Chapel, to speak as spake the Nazarene, in the face of pharisaic cant and bigoted intolerance, rebuking the injustice and vanity of fasticnable, popular ritualism, and defending all that is valuable in their own Hibbe, will the use of the Chapel by granted? We shall see! There is one thing worth of nate. vanity of fashionable, popular ritualism, and defending all that is valuable in their own Bible, will the use of the Chapel by graated? We shall see! There is one thing worthy of note. Spiritualism, in, its critical reviews, assails the theology, and the form or measure, whenever and wherever it fosters ignorance and encourages oppression. Its genius is to ilberaic and save the man. Dissenting, opposing sectarianism, evading every logical, rational exposition of the creed, begins by making charges against personal character and probity. And Doctor Rodecker, parrot-like, began with brazen trumps! to put on a great show of fight in these words: "I go in for the Bible;" "I am a Bible man;" "I will defend the Bible;" "I have always stood by the Bible's?" I will not suffer the Bible to be disgraced!" "That's right," emphatically spake a timl sister, in a thin voice. The Dr. thought of course he had struck out with appropriate preface, and those who came to see the "ope tying "exposed, sat uneasily waiting for the Blay to begin, till he had gepeated himself on the "Bible" quite sufficiently for their edification. It was evident, with his loose, rambling and contradictory blather, they were getting to feel like the Englishman who had been fed so tion. It was evident, with his loose, rambling and contradictory blather, they were getting to feel like the Englishman who had been fed so long on rabbits at the Squire's table, and who, importuned to say grace, replied.

"Of rabbits bot, of rabbits old, of rabbits bot, of rabbits old, of rabbits bot, of rabbits cold, of rabbits bot, of rabbits one, and is one of the main charges against Spiritualists,—and is always dished up in every imaginable form of the theologico-culinary art. But on no one point do opposers show so much ignorance—for is it not well known that a certain proportion of our

charges stanses, spintages, and considered with the cologico-culinary art. But on no one point do opposers show so much ignorance—for is it not well known that a certain proportion of our order has always been known by the name of "Bibk Spirtualists." And do not all Spirtualists agree upon the phenomena of Spiritualists ever discard or deny anything recorded in the Bible, that can be proven by the laws of God or Nature? You who listen to such untenable charges, go read your Bibles, "All hars shall have part, etc." "Thou shalt not go up and down the land as a tale bearer." "Thou shalt shalt not speak evit, etc." "He that batch his brother is a murderer." When a man deliberately propagates falsehood against his fellow mortal, he commits himself to that species of hatred which marty red the Apastes and deluged the the world in the blood of the innocents! But to day, Churches "consectated" in the name of the mek and loving Jesus, altars dedicated to "holy baptism" by his "followers," are freely lent to these lying Malhers, whose tongues argithy with the spittle of falsehood, as we can prove. Such men are allowed to go into the pulpit, and on their hypocritical knees, offer up a mockery of prayer to God, the Infinite God of the Heavens, that "in the name of Jesus," He will bless them in their blaspherous work of perjury and crime! "The Pentecosted souls of this age, upon whose heads the hands of angels have been placed in fires of ordination, must see the reputed "Ministers of the Gospel" admitting such Mahomedan profanation as the, which is crucifying all Christs afresh, and put ting their Cause to open shame! Yes, thank Heaven, it is their Cause, not var. A man of straw," as easily beat into wisps and put to flight, as Rodcker's exposure of Spiritualism.

Let me conclude this article by saying that "The Tentero on the above corssion" constinuit.

m. Let me conclude this article by saying that the Doctor, on the above occasion, concluded his effigy of a discourse, by a recital of a case of somnambulism, in which he claimed that the coluntary brain power being suspended, the incoluntary brain power became so wonderfully illuminated, that the subject produced a most illuministed, that the subject produced a most marvelous drawing, with all the exterbal senses entirely dormant! and, avoiding his rope typing experiment entirely, promised that next even-ing, he "would show them by mesunerism and psychology that he could make his subjects say and do all that any medium could." He then called for a subject for phrenological examina-tion!

and do all that any menuan constant and do all that any menuan constant and asked permission, to say a, few words, which was granted, "You say" said the lady, "You,can do all through your subjects, that has been predicted by Spiritualism or mediums." Will you please, sir, here, to morrow evening, "give through their any finished discounts or pickin and upon's "given subject without any previous preparation? Will you produce 'kip' of "th' of 'vest phenometa," with a sthe floating of mission instruments, bells, "iti, "wiffic they are fixefilly gently-played span without any shorter a gently-like of the state of the previous the rappings, alphonas writing of the slates of the state of the a please, sir, here, to morrow evening, give cogh them say finded discourse of phend flyor's "giver striped without any previous" paration? Will you produce "sity of "fl'of" see phenomena, such as the hosting of minded truments, bells, "site, wifite they are "fibell" truments, bells, "site, wifite they are "fibell" sty played upon without any whole against the group, gave utterance to the following, as easy they are without they are "fibell" sty played upon without hay whole against the group, gave utterance to the following, as easy they are without they are "fibell" the group, gave utterance to the following, as easy to be a supported to the product of the group, say the group, gave utterance to the following as easy they are an interesting the group, say the december of the group, gave utterance to the following as easy they are a least to be group, gave utterance to the following as easy they are a least to be group, gave utterance to the following as easy they are a least to be group, gave utterance to the following as easy they are a least to be group, gave utterance to the following as a conservation of science on the plane of earth, that which has marked the crack of groups and the desire the say of passed and the say of gastern as law which has marked the crack in the say of gastern as law which has marked the crack in the say in the say of gastern as law which has marked the say in the say of the group and the gastern as law with his to be conserved to the say in the say of gastern as law with his the december of the form of gastern as law with his to be say in the say of the group and the say of gastern as law with his to the case—tell me, they which his marked the say of the group of the gast of the group

untary" and "involutary brain power," tell me when to find it in the tipping of a table, the raising of musical instruments, the overation of the dial, and other manifestations too numerous to mention! I have seen thousands of spirits, described them in numerod? cases; "that is my father;" "that is my mother;" "O, that is my father;" "that is my mother; "O, that is my father;" "that is my mother; "O, that is my father;" "that is my mother; "I me by what law I thus see them, and how much of the voluntary and involuntary brain-power is involved in this! I know that no human operator produces this—it's a power from on high—this power has fanned the finne of devotion in my soul, and called me forth from obscurity, to liattle with injustice of every kind, and mask additional in the standard of linguing me, it has filled my soul with love for humanity" A few more remarks in the same strain, and Max Milcosson was seated; but the stupid Doctor could not rendy. Next day he took the train, falliming that the Methodists would not tet him have the Chapel longer, and "important business" called him down on the road; but it was evident that he was "doien," in the mouth. Methodist Chapel got "sold" in its eagerness to "expose" "spiritualism,—the "voluntary" of the plan failed, and 'involuntarily," the defeated champion doped, notwithstanding the Spiritual Hall was tendered him entirely free, for one week's course of lectures against Spiritualism! O, good brothers and sisters of the opposition in Onarqs, is this the man you have promised for months to come in at your call and butcher Spiritualism in your little town of theological seminaries? Try again! If any one gets faint hearted or falls upon the battle field, give him a fewpills of the living inspiration, and you will find him at his post a true Luther, or a Wesley. God bless their brave undaunted souls, who have given as some of the same metal that does 'not rust in the scabbard—but if the Church you represent is so shorn of tree power, as that, its pastors failing, it m

you then, and only then, wear the snow-v robe of righteousness, and walk with God!

Philadelphia Department

BY...... HENNY T CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholes de or retail, at 614 Race street, Philadelphia.

The Conservation of Forces, or the Les of a Vision.

of a Vision.

Wearied with the incessant labors of many day, which had almost hint out the beautiful land from my sight, I sat down on a bright Autumn morning, and soon the silence that betokens angelic presence, came over my being.

First, there were gleams of soft mellow light, then sparkling stars, like shooting meleors, passed before me, and soon the forms of loved ones were seen around.

seen around.

Brother Southwick, ever fathfal and true to his guardian trust, said, "We desire you to meet with us on this beautiful morning hour, lay saids now, all the cares of earth, and come, with me."
Gladly did I accept the invitation, for my soul was hangering for the bread of lile and the waters of salvation.

was hangering for the bread of lile and the waters of salvation.

Soon we found ourselves in the midst of a circle of bright spirits, some of whom I knew. I was scated with my ricuds, Alieyne G. Chase upon my left, and Edwarj at the right side; immediately behind me was the tall and stately form of our venerable father Pierpoint. There were about fifty spirits visible, arranged in circles around a small amphitheatre. Their countenances becamed with light and intelligence. Silence regood save a soft, and sweet melvdy which fell upon our cars from unseen bands, and breathed over each spirit the harmony of pure music.

I soon perceived that the lesson of the Lou; was to be given to, and through a beguttful little boy.

I soon perceived that the lesson of the Lou: was to be given to, and through a beautiful fittle boy, apparently fitteen years of age, with long, flowing ringlets, and a sweet countenance expressive of purity; love and intelligence.

My impression was that he had been in the spheres serverally cars. He was standing in the center of the group, whither he had been directed by his guardian.

his guardians

ter of the group, whither he had been directed by his guardians. He began with very gracetul movements and evolutions, keeping time to the notes of music which were now more distinct.

These motions were so arranged as to bring into action in a very attractive manner all parts of a beautifully formed physical system, not with feats of strength, nor with flights of wild and unnaturals successed to the strength of the strength o

being,—a lesson of the most profound significance to all.

First, as a physical being, the health and proper development of the system, depends upon the equilibrium of the forces, and where is the individual? who has perfect health? The masses of humanity, laboring in the various departments of life, are using their forces in a limited number of channels, whilst others, equally inportant, are neglected or forgotten. The simplest fanctions of the body, even those which are furthest removed from the voluntary actions, are more or less influenced by the mental conditions, and the full perfection of these functions can only be realized when there is a proper mental action directed toward them. All the secretions of the body, the action of the heart and lungs, and especially of the muscular system, are to some exient dependent upon mental action. The unclusted, the slovenity, and especially the lookriste, give constant evidence of this want of co-ordination of the mental and other forces of the body, so as to bring about the best action of the various functions of the same.

They who toli all day with hands or feet will find in after years, that many portions of the body become lufter and unsubte to act.

The true correlation and, conservation of all the forces of the leads to a beautiful and equal balance

on anier years. That many portions of the body become infirm and unable to act.

The true correlation and, conservation of all the forces alone leads to a beautiful and equal balance in all those departments.

We have many illustrations of the beautiful economy of nature in the human physical organization. Thus, for instance, the lungs to ordinary respiration are only required to act up to about one third their capacity, the other two thirds being kept as a reserve force for the purpose of speaking, and to meet any emirgency, such as running up hill, or any violent exercise.

Had balance run up meet to the.

any emergency, such arrunning up hill, or any violent exercise.

Had wather ran up near to the line of her forces
in this department, we would be constantly getting
out of breath, and would be liable to fatal results
whenever any violent exertion was made. As increase of about one third of the action of the heart
may be borne for a time by healthy persons without injury; this-is also a reserved force. We ske
also the conservation of the fire senses; if any
one of these fall, parially or entirely, the others
become quickened and energized, so as to apply a
considerable portion of the loss.

The lesson to be drawn from these is that while
we may overtax any one organ, and rely upon the
others to come to its ald, we should consider this
the exception, and not the rule, and endeavor to
keep each organ in its appropriate sphere of action,
and use all the means to understant and call into
action each one.—let there be no idlers in the field
requiring some of the laborers to do more than
their share of the work.

The resituous of the mental forces to themselves
shed to the physical, are such as require profound

requiring some of the laborers to do more than their share of the work.

The relations of the mental forces to themselves shad to the physical, are such as require profound study and care. It is well known that long continued physical exertions tend to limit the mental powers to a narrow scale.

Strong mental efforts immediately after taking food is a common cause for dyspersia.

Mental force interchange met cash other, and we are thus enabled to accomplish much more labor. The faculties which are most nearly related are those which exchange most casily, but as they all draw from one source for their power of manifestation, the nerve power or vital energy,—economy is regard to any of them will be benedicial to all. The mind with all its diversity is a unit in this, that lis expression is dependent upon an organism. The mind and body hold reciprocal relations to earh other; the evidences of this are presented in every condition of both these. The Influence of the mind upon the body is not sufficiently understood. There can be no health of the physical without a proper action of the physical body requires for its highest and best action, cultivated mental powers, and these must be directed towards them in such a manner as to ald them. This is an important truth, and one that should be better understood, for out of it will, grow results that shall astonish mankind. The wonderful feats that have occasionally been manifested as the result of physical culture, are but feeble foreshadowings of what will yet be realization when a truly collishence dencation shall give to us the advantages which must envertable flow from this knowledge. We know that the best development of the physical depends upon the training of both in harmony with each other.

The gracetal movements which mark the most resulted buman beings, will be so much improved as to mark a new era, and with it the mental perceptions will be on quite story, and the pursuit of knowledge, like the gathering of Spring flowers and vernal breezes and beneath glowing

and servere enjoyment that will require no atimulus, only the simple guidance of maturer wisdom and knowledge.

Mankind are moving with steady tread towards the conditions in which these things will be realized on earth. The grand secret of human culture lies in interior growth, promoted by pure physical and mental conditions. Where these are found, the soul nature, unspided in lie beauty and lovelliness, will be, as it was designed to be, the crows of man's being as a child of the infinite Father. The aspirations of humanity have long been tending toward these conditions, though they have only been dimfly oreshadowed.

The work is simple and must be begun in and by each individual, though we may and should always endeaver to help each other. The trump of slife can only be ours as we accomplish that for which we were bought into being.

These are but dim and shadowy recollections of a siche that more than ever impressed me with the other impossibility of making the types and shadows convey the reality of the pleture which the deepest lessons of life imprise upon the humansoid; and I hasped these truths first, that there were unportant reasons for those who might rad the description tracks in the other convey the reality of the pleture which the face of the circle into which i was of the circle into which is well and throughly practical lesson was given to the youth who was mabile to the wine to the first face, so I faintly in the conditions of the circle into which is well and the other conditions of the circle into which is well the circle into the first face, so I faintly in the circle into the best of the first face, so I faintly in the circle into the them to the third in the circle into the third in the circle into the time.

inner on the control of the control

This apparently novel mode of imparting truth, is not in reality such. We are all giving lessons continually to those around us, and all the sensitive and impressible minds are dinking in truths which are rendered magnetic and vital by the sprecelation of others. No one can properly impart a truth to another unless they receive it, and give to it. a degree of vitality from their own belog. Such is the manner in which dess grow by passing through different minds, either of individual in the form or out of it; and men and women occupy their positions in regard to the mental and spiritual world in proportion as they are able to bring truths within the ephere of their own magnetism; and give them a new vitality which shall make them presented the souls of humanity.

This has ever been the mission of great men and women, and the world is beginning to realize the fact.

*True Rest.

True Rest.

True Rest.

In the communication from our young Brother Alleyne G. Chase, published in this department on the 12th of June, there are some suggestions in regard to reat which we think worthy of further consideration. He says there are two kinds of rest; one from congenial surroundings and associations, and the other from appropriate labor; and reference is made to the fact that we have similar experiences in this life.

ence is made to the fact that we have similar experiences in this life.

First,—then, let us consider the rest from congenial surroundings. Perception and sensation are the means by which we realize our conditions and relations to those around us. It was formerly thought that sensation was characteristic of animal-life, but it was shown in an article in the Chicago department of the same date that certain plants exhibit both perception and sensation;

Rest comes park from a harmonious play of all the farefulites of the being, and not ataguation as some have supposed.

Unpleasant impressions from our surroundings interfere with this play of the function, especially in sensitive persons. Index monitors arrangement of material objects,—the furniture in our house, thepaper upon the walls, and every little thing basetty in dennee upon these, and should be carefully attended to.

l to.
But as we receive more influence from our fellow But as we receive more influence from our fellow beings,—our associates in life, this is the subject which requires the greatest care. Many persons are like vampires, if not suchlag the blood, at least drawing away the life-forces like sponges until they make persons feel wretched. We were informed by a medium that these per sons actually drew the Iron from the blood of some built-litted.

We were informed by a medium that these persons actually drew the Iron from the blood of some individuals.

Such persons are generally ignorast and selfs in feeling comfortable with their III gotten strength. They do not stop to inquire whether they obtain it honestly or not, and will not believe that they have ever taken anything to which they had not a just right. It is not pleasant to dwell upon this side of the picture; but there is another. There are true and noble men and women who are just to themselves and to those around them, "great souls whose overflowing life forces go out in bleasings to humanity. Sprittualism is giving the key note here, as is many other instances, to a very important subject. It teaches us that if we would be strong and vigorous and happy, we must choose four associates wisely.

How foolish for any one, especially those who are weak and sensitive, though the former is by no means a certain result of the latter condition, to attempt to stem the mighty torrent that sweeps not only their happhiess, but even their physical lives away, or that which is still worse, renders them so miserable that life becomes a burden. We know where this leads in regard to the marriage relation, but we are not to blame, neither is Sprit mallow, for this. Facts here as well as everywhere cise are exceedingly stubborn things, but they can not be overlooked.

cise are exceedingly stubborn things, but they can not be overlooked. We shall speak of this condition or rest in reference to disease. Our excellent Preceptor, Ductor C. D. Medga, was in the habit of telling his pupils that a sick body, like a broken limb, needs rest. Every one who has been sick has realized more of reles of the truth of thesesthings. There are those who bring peace and rest to the bedside, whose very presence is a beightletion, the smile of whose countenance fills us with confidence and hope. Such persons are by nature physicians or nurses, the latter often quite as important as the former. The most successful magnetic treatment of the sick is from this source, is seally known by the quickness and rest which it invariably brings when successful.

and reat which it invariably brings when successful.

Then, too, in the labors of life, how much of weariness is there that would not be realized if we had proper associates, even for a portion of the day only, these influences continue after the persons have left. Life is made up of contrasts and changes. It is not well to continue in one condition of body or mind. If we had more of this kind of reat from mingiling with congenial companions who feed our lives, we should have little difficulty in regard to the other form of reat which comes from the performance of true work. Every human being has a mission,—a field of labor, and a yeast smount of the suffering in the world comes from the fact that men and women do not find their proper and appropriate apheres in which to rive and labor. Libors is reat sack they who know how to adject their labors are those who rhas most und accomplish most in every direction. Success is life does find depend alloysther upon talent and energy though both are important, as if does upon the judgment as 30 our appropriate sphere of labor. That sphere in which we can do the most and feel the happlest, and those surroundings for which we can give and require the most strength and real.

Address Given By Turoline A. Grimes Before the Pennsylvania Biate Society, on Tureday Events, June 15th, 1869.

Funnasses—Would to God that the Spiritualists of this great State, antickently appreciate which the spiritualists of this great State, antickently appreciate of the great State, antickently appreciate of the spiritualists would so interest on the spiritualists of the spiritualists would so interest the spiritualists of spiritualists would so interest the spiritualists of spiritualists would so interest the spiritualists of spiritualists with the spiritualists of the spiritualists of the spiritualists of spiritualists of the spiritualists of spiritua appared. The population rep and the separed to be seed to be through which the Lord's mea claim in fonces unmistakable, the sublithe continuity or man's existence, are

weight of theological dust and educational rules ich now prevents the recognition of our Fat love and beneficence, would be swept from the love and beneficence, would be swept from the the control of the co

Never did organization appear in than at the present momentous hot churches recognizing the need, see t energies to accomplish combination:) curre, has overcome projection of the control of th

Spirimalists, who conscientionary withhold their encouragement, fearing that organization would introduce usurpation of authority, and at length, submission to creeds and forms.

We would respectfully, suggest to such, that the apprehension may indicate a fitness to take part of the district of the di

[By some mistake, the foregoing address of our Secretary was omitted in the regular report of the proceedings. Eo.]

Maryland State Convention.

Maryland State Convention.

We are glad to see by the call which is published in the Joens It tast one friends in this State are moving for the establishment of a State Society. Whatever difference of opinion there may be about the American Association, and we believe there are honest differences, there does not appear to be any lutragrad to the organization of State Societies. If the American Association has resuscitated serveral of these, and been the means of establishing some others, its labors will not have been in valuations of the state Society, and we have hope to furnish our readers with a report of the proceeding, as we believe those reports to be not only interesting, Six tabable in inducing others to remember the Scripture Injunction, "Go and do likewise."

Correspondence in Brief.

Theodore Beaver gives an amusing account of als visit to an imaginary Photographic Gallery. He says :

He says:

"Lapproached one of these statues and held up
a RELIGIO PHILOSOPHICAL JOURNAL He raised
his glass, and almost froze me with his hidrous
scowl." Looking at his lense, I saw the demon an-

yes, brothers we find many just such demon angels in our various churches, who would scowl'st the sight of the JOHNAL.

S. S. Briggs, writing from Macon, Ill., thus allude

"It has from the commencement been my con-stant companion and one of my best friends."

Amos Harvey, of Vermont, Ill., writes as fol-

Amos Harvey, of Vermont, Ill., writes as fol-lows:

"I am about changing piece of residence and have written you this thus plaints, to avoid fifts-take. Please do not let us miss a copy. I enclose three dollars,—paying up to November 7th, 1800 as I see by reference to your promoter on the margin of the Journal. Your brother in the blessed new faith."

latin.

Yes, brother, with pleasure. Wish all of our friends who are in arrears would be as prompt in making remittaness. If we much it would relieve us, to one knows but newspaper publishers.

J. Wm. Van Namee writes cheeringly from Brom, New York. Hesays:

lyn, New York. He says:
"I am ready to make engagements in the West
for the coming fall and winter months, and would
like to fill up my list as soon as means, and would
like to fill up my list as soon as means.
I have been East, I have spoken in Brooklyn, N. Y.
Viceland, N. J.; Williamshurg, L. I., and Troy, N.
Y. Tgo to Elmire, N. Y., the first of next mouth
and Donburg, Conn., the lists. My permanent adand Donburg, Conn., the lists. My permanent adnications were in Procklyn, N. Y., and all communnications were in Procklyn, N. Y., and all communnications were in Procklyn, N. Y., and all communnications were as finely originated with conductto. Lyceum, and the cause has 'maid will conducten Lyceum, and the conducten Lyceum, and the conducten Lyceum, and the conducten Lyceum, and the cause has 'maid will conducten Lyceum, and the conduct

for Allen, of Watsonvillo, Cal., writes the fol-lowing cheering words:
'Inclosed, please fluid P. O. order for ten dollare. Statisfy all of my arrestages and continue paper to same address. Is as dend two new subscribers to add to your list.'

add to your list."

Thank you, brother. If all, who are in arroad would pay up, and at the same time send us new subscribers as you have done,our anxiety on Saturdary fray, dary would be greatly diminished. Who will imitate so worthy an example?

E. M. Gledden writes from Unity, New Hamp

E. M. Gredden writes from Unity, New Hampshire:

"Will you have the kindness to for ward to a substantial selsmood your fearlies Retained and selsmood your fearlies Retained Particologists and July Staff, those papers having a falletto react ma, and if we not like to lose one."

We for ward missing numbers when we have them, with plassers. "Fearlies" Retained Privotening L. Journal ! Thank you for the preist. It is fearlies and is cause of test had right. "It is not, bord nover will be, a suit and waper sheet, we long as hear are at the heigh." We aim to do right and deal hance by with all men. We proper up had the missigning are at the heigh. We aim to do right and deal hance is set that is not body of men that we formed in the first with the set of the thing we do fearly "We do, gas Foo do k mean set, "to do wryng, Agela, y at thank your for expressing what all to our reader know to be true,—the "Federics" Historio-Parico.

the the phenomena of the phenomena of the control o

Beligio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 24 FLOOR:

s. s. Jones,

PHILOSOPHICAL PUBLISHING ASSOCIATION

CHICAGO, AUGUST 7, 1869.

Terms of Subscription see Premium Note a nighth page.

Those sending money to this office for the Journ should be careful to state whether it be a renewal, or a reportation, and write all proper names plainly.

The Pen is mightler than the Dwg

THE NATURAL LAWS.

4 VIOLATION "OF NATURAL LAWS"
5 MAN MADE SICK OR WELL!—
NATURE'S LAWS ARR GOD'S
LAWS.—NO POWER OUTSIRE OF GOD.
Tro grosset matter to the most relock,
lach gra 3 is working as it was designed."

Fro a greater matter to the most reduced.

Each gra a is working as it was caigored.

A strange instrument is the human mini. It is not a piano, not a melodeon, not a violin with its strings or sinken chords,—yet it is an instrument that is constantly being played upon by outside infleences. How little people appreciate the sublime fact that the human mind in its make up, is so constituted, and its delicate material so arranged, that it vibraies in harmony with the movements of the illimitable universe of God. Bottertaining the idea that each stage of development in the progress of mind or matter, is gerfect in its result, and that there is as much system, order, beauty, love and benevolence in one manifestation or phase of life as in another, and that it is foolish to assert that God is only in one law and outside of that, is nothing to only in one law and outside of that, is nothing ance in one manitestation or passe of life as in another, and that it is foolish to assert that God is only in one law, and outside of that, is nothing but snarchy and misrule. Without destring to fully discuss that question in this article, we would merely assert that "order is heaven's first law," and that there is a divine system manifestal in disease as well as in health; in confusion as well as in order,—that to ascribe one to the agency of God's mysterious workings, and not the other also, is a "utstake which all humanity will eventually admit. We recognize the grand fact that God is in all manifestations of life; that not even a sparrow falls to the ground without His notice; and that it is uiterly impossible for the children of earth to violate one of His divine laws. We have frequently alluded to this position in previous articles, but we propose in this one to elucidate the subject atill further, for the idea is almost universally entertained that man idea is almost universally entertained that man idea is almost universally entertained that man can violate the laws of God, trample on them with impunity, and dely the very Infinite Himself in His management of the affairs of His own universe. We desire, however, in this article, to settle the question in regard to the power of man to violate a natural law, and show to the world that it is utterly impossible under any circumstances for him to do so. that it is utterly impossible under any circum stances for him to do so. let. God is infinite, omniscient and all-pow

rnu.
2nd. If infinite, His laws cannot be local in belr character, but must partake of every char-cteriatic of His nature, and must be a part of

Him.

3rd. If all-powerful, His laws must partake
of that easential characteristic; for all laws possessing power must be a part of God, or there
would be a power outside of Him, in which
event He would not be all powerful.

4th. God is infinite; hence all His laws must
be infinite in action or boundless in extent, for,
to say that there is a law connected with God
that is not infinite in its nature and capacity,
would destroy His claim to infinity. Whatever
law is connected with Him must be infinite in
its nature and action.

haw is connected with 111m man or connected its nature and action.
If there is a finite law, it cannot be connected with God, for in that event certain parts of Him would be limited in extent, destroying His infin-

ity at once.

5th. If natural laws are not a part of God, then there is a power outside of Him, and He is

then there is a power outside of Him, and He is not all powerful.

6th. If all natural laws are not infinite in their nature or action, in all respects, then there is a principle in the universe antagonistic to God, and He cannot be infinite.

7th. All laws are of God; all laws possess power; if not of God, then there is a power out-side of Him destroying all His claims to omnip-

otence.

Sth. Disease creates pain. If not caused by law, by the action of immutable law, what does cause it? If not caused by law, then it would imply that something could be created out of mothing, which no one will admit.

nothing, which no one wifl admit.

3th. Law causes pleasure; law causes pain; law causes pain; law causes pain; law causes pain; law causes poin; liw causes you to be sick; law restores you to health. These laws possess power, or they could not act. If they act, hey possess power; lifting possess power, they must be a part of God, or there would be a power outside of Him, hence He could not be sil-powerful.

10th. If we are the creatures of law, then there is system, order, benevolance and window.

a all things.

11th. We act in accordance with law in all though the world to the w

our movements, and we dely the whole world to show to the contrary.

18th. Per, if we do not set in accordance with haw, then existence is a myth, and life a dream. You ealso your head in accordance with law; you shrust it into the burning brands in accordance with law, and the burning sensation is easied by law. You violate no law—row accordance with law in producing the burning sensation in the system.

18th. In order to violate a natural law, you must rise superior to it, in which event you would possess more power than God, happe Ha esaid not be all-powerful.

14th. It man can violate a natural law, he nust first render that law subservient to him-self, in which case he would rise superior to must first render that law self, in which case be wo God.

God.

15th. If man can violate no natural law, of course, he can control none. It is absord to suppose that he can control steam, electricity, magnetism, etc.,—he only acts in accordance with their own innate nature, and in all cases they control themselves.

16th. The buy in salting his kite controls none of the laws of nature; he only acts in accordance with certain conditions, and a certain sesult is averlosed.

17th. If we cannot violate a natural law, of ourse, we can only act in accordance with the

same.

18th. All laws that produce results, possess
power; it surely cannot be otherwise. Health is
a result,—so is disease. That power which produces one, must cause the other, or there would
be a power outside of God, and He could not be

be a power outside of God, and are could not we all-powerful.

19th. If disease results from a violation of nature's laws—God's laws, we have as good reason to suppose that health is also produced by a violation of the same faw.

20th. A man by the name of Datus Kelley once escaped from the Lunatic Asylum in this State, a raving maniac. In recapturing him, one of his pursuers hit him a severe blow on the head with a large stick, and he a moment he became a same and well man.

A German, a raving maniac, is walking along, carefully guarded by his friends. Eluding their vigilance, be jumps from a high bridge,—the result was, he became immediately same.

carefully guaroed by his friends. Educing the re-vigilance, be jumps from a high bridge,—the re-sult was, he became immediately sane. 21st. If a natural law was violated in the above cases, why such benedial results? The blow on the head of the first was made in accordance with law, the sensation produced was in accord-ance with law, and the result produced was in accordance with law.

with law, the sensation produced was in accordance with law, and the result produced was in accordance with law.

Now, dear reader, you have our position. We entertain no diminutive idea of Deity. He encircles the whole human family in the arms of His affection. He loves all His children. He smiles beneficently on all. We would not dare say that the haughty, arrogant aristocrat on Michigan Avenue, is any more favored than the street beggar, who suffers from hunger and cold. We would not divide the human family into classes, for we know that Infinite love encircles them all. We would smile approvingly on all humanity, beckoning them upward in the scale of existence.

Life, then, in all its departments, is worthy of careful study. We recognize the grandeur of God's universe, when we admit the immutable action of law in all its departments. If you slock at man or at nature,—at anything in all of God's wast universe, and observe anything but the action of law, immutable law, we would like to have you point it out. You cannot violate a natural law,—it is impossible.

This simple fact that the whole human family is wedded together and governed by the action of law, and that our present condition is the very best find and possibly have, we certainly can have sympathy for each other, recognizing the sublime fact that one condition in life is just as much the action of law as another, and lat he very best for our development.

Reader, ponder this subject well. Life is infinitely varied. "No pent up Utica "controls the action of God. Whether high or low, poor or wealthy, in fact, in whatever position you may be placed in here, remember the sublime truth that in your sphere, your deatiny is as grand as that of the proudest Emperor that rules today, and that you will be carried along on the beautiful tide waves of God's laws, to those bearing the seal of condemnation upon their head, that there is no h-ight that the wise est sage in the Spirit World has attained, that you can not eventually reach, and when there.

their head, that there is no height that the 'wis

their head, that there is no h-ight that the 'wisest auge in the Spirit World has statened, that
you can not eventually reach, and when there,
on that high plane, you will only recognize
more fully the beauty, order, system and benev
elence in the action of all laws, in all conditions
of society. Remember then, dear reader, that,
"Fo m greasest matter to the most "rd pol.
Each prain is working so it was de signed,
Each in it sphere their is her so is capact,
Unchil'ed in science, and entrught by not;
Each brate feithis its mission, so its or great,
No less than hing 'm formed hammate;
Each prairie feithis its mission, so its or great,
Each prairie feithis its mission, so its or great,
Each prairie feithis its mission, so its or great,
Each phobic brook with loquence doth speak.
The ripping ill that cheers the mountain side,
Estates its nates to form the view week;
White arm in arm they formaty to the sea,
Where all units is juyin harmony;
Tet every breess that fane the vacant main,
Erings back to earth the little streams again."

The "Alaska Herald" contains the following

The "Alaska Herald" contains the following:
The American Bible Society has mortgaged its real eitate on Market Street for \$85,000. Money is needed so the romance of way, bloodshed and adulty contained in the book called "The Bible" may titles and distributed amongpit the Chinese barbarians. A retoroud missionary from China hiorms us that the copies of the Bible, which are ap liberally subscribed for by elderly splatters and old women of masculles gooder, conpected with the different 'religious societies, in this and other, constries, are eagerly societ for by the beinghed Chineman; and he further seatures as that do advise construction of a Chinese shoe is about in leak in thickney. Tappe let he desired mascrial for this purpose. The celestical are lorbidden to use any of their own printed books and therefore they are devoutly inhanful, to rescive, coppies of the scripture form abroad. Open good sized Bible is sufficient for a pair of soice. Side faceleties, morrages year property [—the solered is of the heathers must be cared fir. Well, this is decidedly cool for Jeck Chineman.

well, this is decided; nool for John Chicaman to treat too Bible with so much disrespect, in view of the fact that is large indubtedness was seconsed; by incurred in the purphase of a supply. No doubt, the "Rouge of Solomon," "Lamenta-tions of Jerusiah," and the "Postry of Joh," will be read, with deep interest after they have creally devoted the life shareof, to the bottom of their feet.

THE CONVENTIONALITY OF MAR-

BILAGE.

Society is fast nearing that only reasonable conviction and conclusion, that the only bonds or bioding obligation resting upon parties to the high and holy contract of meriage, should be those of conjugal and fraiernal love, based upon compa ibility. Nevertheless, we believe that the religious and civil obligations imposed upon, or thrown around parties entering the marital relation in the past, to have been eminently necessary; and that they are not yet to be with impunity dispensed with. But we can not close our senses to the evidences that continually surround us, pointing to the indisputable fact of individual and societary progress. In progressing, then, as mankind are most assuredly doing, we note the fact that the race do not develop into new triths, so much as they learn wherein they have done injustice to an old and long established law, principle, or custom. Thus it is in the case of the law surrounding the marriage custom m so called civilized society. The law has never been defective, so far as the civil power was concerned and does not now need-any emendation whatever. It only needs a strita-construction and a due and just application according to the spirit and intent thereof. We do not have reference to any statutory regulations concerning it, all of which are tinctured, more or less with theological interference, and in all departments of life relating to this absorbing question,—show their unmistakable impress.

The civil law has, from time immemorial,

and in all departments of life relating to this absorbing question,—show their unmistakable impress.

The civil law has, from time immemorial, accepted marriage as merely a civil contract; which Blackstone easys (and no one, we believe, has had the temerity to contradict him), "is an agreement upon gool and sufficient consideration to do or not to do a particular thing,"—And here upon this reasonable, simple, just, and natural basis, would the marriage institution rest, in fact does rest, were it not for the unwarranted interference of a class of assumed soul-avera, known in history, down to the present writing, as the priesthood. They, assuming to be heaven-appointed to look after the souls of men, have tampered, meddled, muddled and mixed and confused every relation in his with their theological canons, and none less than themere cyvil institution of matrimony, which is supposed to be older than they.

This class of drones in society, who reap where they have not sown, and est what they have not earned, assuming authority from heaven, have succeeded in overshadowing, and overpowering the civil law. Even the great commentator, Blackstone, was so affected by their high pretensions as to declare that no civil law should contradict the divine or revealed law; of which, the clergy were the accepted interpreters. Hence they assumed that in order to save souls, it became eminently necessary for them to regulate the moral and civil actions of the people during their earth lives; a condition,

them to regulate the moral and civil actions of them to regulate the moral and civil actions of the people utring their earth lives; a condition, precedent, upon which their soul's salvation depended; and by the masses of manking their power and prerogative have been conceded; and the civil law has, and is, even to the present time of writing, restrained and regulated by the ecclesisatical casons; if not by direct pronun-ciamento, by castom established by their influ-ence.

ence.
This unwarrantable interference with a right stricily civil, is most damnable,—has already so psychologized mankind, that it may yet take ages to outgrow and shake off its baneful influ ages to ouigrow and shake off its baneful influ-ence; but its power must be reat and sundered, and the hour is upon us when the power of this and other influences of the priesthood must be met, and met to be vanquished. Man's civil rights are his natural rights, with which assum ed soul-savers, and in short, no other mortal power have the right to tamper with or restrain. They are, as our glorious document, the Decis-ration of Independence, most truthfully declares, "inalienable."

"inalienable."

The only way, therefore, to ease the ship of State, and put society upon the terra firms of principle, is simply to east the whole of the clergy and priesthood overbard, together with all their worse than useless theological rubblish, for the reception of the horrible demons they have endeavored to have mankind believe were lying in wait for damned soals.

Directed of priestly canons, mirriage will be considered it is as a represented as it is a rep

Divested of priestly canons, marriage will accepted as it is, as a purely civil contract, to be made or unmade at the will and pleasure of the contracting parties, subject to the civil law alone, or more plainly speaking—to the law_of contracts.

Tals we repeat is no new theory, law or principle, but is as ancient as the most ancient treatise on civil law. To it, the glore, society should speedly retura, if it would place this highly important conventional custom unon an enduring basis.

A case, (which elicited these reflections), is reported in the Boston Transfer, which, as it is case in colort, we also to be readers of the

e in point, we give to the readers of the

r canubial associations, h their wives, went to a a written agreement to awrition agreement to a lawyer a bereafter interfers with each other. when to Potamonth, M. H.; where M was married to Mrs. Lowell, and Mr. Rodeo, slose which time they living together. In the conjusting the state of the conjusting together in the conjustic towards and the conjustic conference of the conjustic conjustic conference of the conjustic conference of the conjustic conjusti Ballsbury, Mr. Gone.
Ballsbury, Mr. Gone.
Ballsbury, Mr. Gone.
Lowell, having become restoncomplained of by parties knowing th
stances for beler illegal connection,
straigned hefore Judge Certer to smecharge of bigany. Lowell and his colarge of bigany, towell and his coline (Godave, residing in Amesbury,
straigned, and each bound over in!
1800 for their appearance at the Oc
of court. Failing to obtain surelies,
to costedy. There was no ev
the costedy. There was no ev arrangements were otherwise than please but the moral aspect of the case was offensive

out the moral aspect of the case was offensive.

"The moral aspect of the case was offensive."

That is, it clashed with what the priesthood had taught, and not, marks, with the civil law. And the complainants in the pase we're no doubt of the priesthood or their dupes. Rise, mankind, and think!

BPIRIT LIKENESSES.

W. A. Eddy, of Benton, Lake county, Illinois, called upon us a short time since, and related the following facts in regard to spirit likenesses. Some time slace while in New York City, he called on W. P. Anderson, the spirit artist, for the purpose of trying to get a likeness of his grandfather.

Mr. Anderson said he could not sit for the purpose of spirit control for any one; that he had just rejected an offer of a large sum of money, from a lady in Boston; that his health was such as to forbid his suffering himself to be controlled. In a moment more he said,—"But I must sit for you,—come in to morrow." He went to Anderson's house the next day, Anderson went into his studio, a small darkened room adjoining the parlor, where Mr. Eddy was sitting, and in sixteen minutes, came out with a perfect likeness of Jones Eddy, a great uncle of W. A. Eddy, who had been in Spirit-Life over twenty years. It not being a likeness of the person desired, Anderson requested him to come again the next day. He did so, and that time he got a perfect likeness of an aunt of his, who had been in hist life about eighteen years. He went again the next day for the grandfather's likeness, and got that of a daughter who had been in Spirit Life eighteen years. Not one of these persons had left any likeness, hor did Anderson know aught of them. So much for dark circles and physical manifestations.

SPIRIT ARTISTS.

From letters often received, there seems to be much misunderstanding about the mode of ob-taining Spirit Likenesses.

taining Spirit Likenesses.

There are artists who are controlled to execute good likenesses of persons who have passed to Spirit Life We might mention Anderson, of New York City, H. Ward Williams, of Galesburg, Illinois, and M. Milleson, of Chicago, Illinois, cago, Illi-

nois.

It is claimed that Mr. Mumler and some others are mediums by which spirits are often enabled to give their likenesses, common photographs upon the same plate with the person sitting for his or her likeness. Parties desiring such likenesses, will do well to consult such mediums as are used for that purpose. We know nothing definite upon the subject, except what has here-tofore been stated.

SPIRIT MESSAGES.

We are often in receipt of letters desiring us to procure a message from friends of the writer, who have passed to Spirit Life.

We should be pleased to aid in all such cases, if in our power. Our message or "Inver-Life Department" is open for all who can do so, to send messages to friends in earth-life. We report for such as control, desiring their messages to be published. That is all we can do.

REPORTS OF CONVENTIONS.

HEPORT'S OF CONVEXTIONS.

We urge upon ours friends who desire us to publish the proceedings of Conventions, 'the necessity
of forwarding them to us at an early day, or we
may otherwise obtain a synopsis of the same from
local papers, which would preclude the possibility
of publishing a sport made at a subsequent date
We would say further, make your reports as bries
as possible, for they are generally of but little in
terest to these in sections remote from the place
where the convention or meeting is high.

THE ROSTRUM.

Addle L. Ballou again occupied the Ros t Moric Hall, on Sunday fast. Her lecture evening on "Inspiration," was listened to arked attention and illicited considerable

applasse.

Her inspired remarks in reference to a bouquet
of flowers that a lady hall handed her, were indeed
beautiful, and show how easily the senative chorde
of the human mind are played upon by angelic in
flamence.

Bersonal and Bocal.

Dr. W. J. Vescelius, the great healer, is now

Mrs. Mary M. Wood will speak in Windsor, Conn August 22od and 29th,

August 22od and 29th.

Mrs. A. P. Brown lectured at East Charl
Vt., July Sist, and August let.

Mrs. S. A. Horton lectured at Allegen, Mich., Sunday last.

A. B. Whiting hes been speaking at Battle Creek fich., with great success.

Mrs. Dr. Slade lectures to morrow at Bostwick

Mrs. Wilcoxson's address for the pres on, Wis. She should be kept constantly in the lecturing field.

In the lecturing field.

The Davenports have been giving a scance at Normel, much to the autonishment of those who have never witnessed such phases of spirit power.

A. J. Fishback addressed the Spiritualists of Checago, Sunday, August 1st. Mr. Fishbabk is unsurpassed as an eloquent advocate of our philoso-

E. V. Wilson has the following appoint Watseks, Iroquoise Co., Illinois, Saturday, S and Monday, August 16th, 15th and 16th; fo

and money, Augus any
tures.

Contore, Illinois, Tuesday and Wednesday ever
ingt, Augus 17th and 18th; two lectures.

Yates City, Knox Co., Illinois, a grove meetle
on Thurddy, August 19th. All of the varrounding
constry are expected to come out with bakket
well stilled with good things to eat:
Belviders, Booco Co., Illinois, Friday, Saturds
and Sanday, August 20th, 18th and 23nd. He with
at the yearty Convention, and expects a goo
time generally. Let all come, and it may be the
Christ will be there. Come on reformers.

REMEMBER THE PRINTER.

Newspaper publishers that scheeced in building up a permanent and enduring weekly Journal, lake no credit, but pay as they go along. To enable-them to do so, subscribers must be prompt in their remittances. A word to the wise is suf-

HOME.

Spiritualists visiting Chicago, will find a picasant home at 148, 4th Avenue, on the South side. Only five minute walk from the Post Office.

MEDICAL.

MEDICAL.

We would call the attention of our readers to
the advertisment of the Bennett College of Eclectle Medicine and Surgery, which may be found in
another column:

A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three mouths on trial, on the receipt of My cents.

Ziterary Bottces.

Instructive Communications From Spirit-Land, Witten through the mechanisms of Mrs S. E. Park, by the instrumentatiny of her spirit husband, was departed this lite in 1863. The above work is well wortey of a careful perusal. The medium's mind seems to have been delicately attuned, for i.e. communications given, bear upon them the true impress of Spirit Lite. She says:

given, bear upon them the true impress of Spirit Life. She says:

"The laws governing spirit life are such as to cause every mind to rearon for itself; if not, then it lacks intelligence stud progression.

One phasefol spirit life differs essentially from all others. There are a class of spirits abounding in wisdom, who turrow indiscences around the indea by which there leads to spirit abounding, in wisdom, who turrow indiscences around the indea by which there leads of a statement almoss equal to the sum of all knowledge. They inspire the initial with aspirations far togonal its conceptions, and develop a usergestificent to produce curviction of the reality of the subjects presented; and then they leave you turows upon your own resources for inturer information. Thus at first is very perplexing, annote causing you to release your efforts; but you soon discover where you stand. The foretaste given was sufficient to produce a desire not strong to allow you to turn back; and the only way to to search our yourself, and, by so doing, you resp doubts the neward allowed to be bestowed by time efforts of directs."

so doing, you responded the reward allowed to be bestowed by the efforts of unters."

The controlling influence takes the position, trathfully, too, that the highest conceptions of spirit in any form by mortals, is but a mere outline of the reality. You have no conception of spirit in connection with labor; hence you are lost when we say to you, "The spirit labors for your good." Because you feel not the touch,—see not the form, hear not the voice, you feel slone, not realizing that the loved form which you have laid in the grave is naught but the gament were out and gone to decay; while at the same time that voice is not nushed, neither has it ceased its words of love and consolation for you. Close by your side the spirit stands, whilepering words of endearing friendship,—strengthening those ties of unity, breathing love from the depths of its spiritual nature, embracing the form with tenderires, approaching the door of your heart, and looking in upon the window of your mind, hoping there to find one sweet recollection cherished as a green spot inyour summer life.

This work will be read with interest-by all.

your summer life.

This work will be read with interest by all.

For sale at this office. Price \$1,25; postage 16 cents.

The Osciland Monthly for August is on our table, and we are free to say that it sparkles all over with intrinsic merit. Its contents are as follows:

follows:

In Yosewite, Shadows, Bold Dick Donahue,
Crowned, South-Western Slang, After Dark, A.
Cloud-Burs: on the Desert, Trinita di Monte,
Manifest Destiny in the West, Portala's Cross,
Occult Science in the Chinese Qiarter, To Simcoe, The Coming, Madeleine, Veraon; or, Mulberry Leaves, Etc., Current Literature.

berry Leaves, Etc., Current Literature.

Every body does, or should know, of the existence of the Phrenological Journal. In the years of its infancy and youth, it was our constant companion, Indeed, we feel that we owe it a debt of gratitude for the influence it exerted upon us, in breaking down all sec arian prejudices, and preparing our mind for the reception of the great truths of the Spiritual philosophy.

This Journal has been a work of marked progress. It endeavors to keep up with the spirit of the age, so far at least as a m-jority of its readers are capable of rebeiving the truths it presents.

presents.
The July and August numbers are before us.
They are appropriately illustrated, and replete
with useful reading.
Wood's Household, Magazine, S. S. Wood,
New Burgh, N. Y., is finely gotten up and replete with interesting reading matter. Terms
per year, \$2; slogle number, 10cts.

plete with interesting reading matter. Terms per year, \$2; single number, 10cts.

The Nursery. A Monthly Magazine for young readers. John S. Shorey, 13 Washington St., Publisher.

This little work is finely illustrated and is a gem worth having. Terms, \$1, 50 per year.

The Albertie Monthly for August is an unusually interesting number, and will well pay a carpial porusal. The Albantie aims high in the standard of literature, and never falls in reaching the desired point.

Fields, Osgood & Co., Publishers, Boston.

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Colton's Journal of Geography and Collasteral-Sciences, is a work of grest interest, anfolding as it does, the progress made in reaching and making known, the various parts of our own earth. It is issued quasterly by Colton's Geographical Establishment, 172 William St., New York City. Terms, \$4, per year.

Oliver Optic's Magazine for Boys and Girls, should be pieced to the bands of all children.

Lee & Shepard, Publishers, Boston. Single numbers 6 ets.

pard, Pub

3musements.

The season of Amusements in our city is ut over. At

MCVICKER'S THEATRE

The renowned Minstrels, known as the Du-prez and Benedict Troupe, opened for a short season on Monday the 26 h of July. Their troupe is said to be large, and comprises many of the best performers in their line,—in the country. Their reputation is sufficient to insure them full houses.

CROPBY'S OPERA HOUSE

After giving Manager Hess and Treasurer Warren a benefit, has closed up for the heated term.

AIKEN'S DEARBORN THEATRE

The Emerson and Manning Minstrels, who have done a big thing at this theatre, for the past few weeks, are on their last week. They go from here to Milwaukee, to the clitzens of which we can most cordially commend this faverate company, whose return to this city at any time will be heartily welcomed. After their departure the theatre will be closed for a few works.

"The Willow Copes" was on the boards at this theatre up to our latest advices at date of writing. The curtain also drops at the Museum, with the close of the month, to remain down for the return of more pleasant and salubrious

Thayer's greet combination circus and animal exhibition, which has been so well patronized and given such general satisfaction, at the corn-er of Randolph and Elizabeth streets, have removed their canvass to the foot of Madison

removed their carvass to the foot of Madison street, where they will exhibit for three days, afternoon and evening. Thursday, Friday and Saturday, July 29th, 30th and 31st. Their performers are very fine; he clowas regale their hearers with a new set of jokes clear through and keep the audience in continual good nature with their lively sallies and hits.

On Monday, August the 2nd, Geo. F. Balley & Co's grand Quadruple Combination Show will plant their mammoth pavillion at the foot of Madison street, for a week's stay; giving two exhibitions daily, atternoon and svening; 2; 3, 4, 5, 6 and 7. The bill they offer, both in the Circus and Menagerie departments, is good; comprising among the selections, a living Rhinoceros.

LAKE EXCURSIONS.

LAKE EXCURSION

The beautiful little Steamer, Sarah Van Epps, is now engaged in making Daily excursions from her dock at Clark street bridge at 11 A. M. from her dock at Clark street bridge at 11 A. M. for the Crib, also at 3 P. M. for Hyde Park,—returning, at 6 P. M., giving excursionists a chance to spend an hour in one of the most delightful suburbs of Chicago. Also to Hyde Park at 7½ P. M., returning at 9½ P. M., giving an opportunity for an evening in the Pariors of the Hyde Park Hotel.

e is beautifully and commodiously fitted up named by polite and urbane efficers.

WRITINGS OF OMAHA.

the hands of every reader. Spiritual philosophy is the seme.

The first chapter treats of "Dirision of substances"—The seme-their Number and Limits—Man a Duality—Spirit angible—The World Upons as Sense are Multiplefit. The second chapter treats of—Man Strangs to Hinnelfit—Base and Syeless Fish may See in the Dark—Matter, how remined—Magnetism and Electristy their Choice or section—Froze—What iti —The Magnetism 1.

In third chapter treats of Transverse Ourrouts of Magnetism and Shectristy Magnetism and Seless Fisher and Shectristy Seriousding the World—Their Pres—Pressure of Atmosph re—Matter—Theorem of—he fourth chapter treats of the Deality of Man—The Its Body only Lives—Why It Lives after the Material ty Dies—The Abnormal State—His We Know of Spirit—Things—The Modern Olscovery of Communications, M. Moves and Tips—The Professional Seless Charm 16—50 pletical circle—Spiritus magnetis Memme—Hes—one Operations of Through Magnetism.

In this work has over been published which a council of the Counci

PUBLIC MEETINGS.

Meeting of the Spiritualists of Boone solden in Belvidere, commencing Fri-contines to Sunday evening, 22nd. intransmeted thought and free speech

east community, would not of his familiar and the American ion of Spiritualists; sak yes to come together as and sisters, and bring up, the highest truths, that and sisters, and bring up, the highest truths, that we may all partiaks and be strengthered, hone sholding a State Coorention, in the Hall of the being, at the corriso of Lestington and the phase State (highest and the corriso of Lestington and the phase State (highest laters) are strengthered in to meet with us and act in the floors.

Sixth National Convention,or the A

Association of Spiritualists,
TO THE SPIRITUALISTS OF THE WOILD:
The Board of Trustees of the American Association of Spiritualists have made arrangements for
holding the Surih Annual Meeting at Krwinin Hail,
in the city of building, State of New York, commeneing on Tuesday, the thirty-first day of August
at ten o cinck in the morning, and continuing in
session until Thursday, the Recond day of deptem-

bession until Interactly, ine fection day of option-body therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Societies is in-vited to send-delega car-according to the number of Representatives, and the District of Columbia to send two delegates to attend and participated in the business which may come before said Louvention. By direction of the Board of Trainers,

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dy employment if both parties are pleased. For further
toolser, inquire at 170 Warren Arque,—West side
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en of Lincoln attrect or call at Ganan, Farar & Farar
Mejor Block, Room 8, Chicago, Ili.

Remarkable Cure By Magnetism, or Lay-ing On of Hands.

Jug On of Hands.

Peter Wise, No. 29, 4th Street, San Francisco, California, had his lag paraly set on as to long his secon of pale, and could only habble along with difficulty. The tendence of the head was centracted on as to raise it menty as lock, and the muscles were much shrunken. Soon after, a running issue occurred on his heel. He self-red in this way upwards of circum, years, and way treasted by many eminent physicians, and three surgical sportations were performed, one by the celebrated Dr. Cooper, of Ma. Francistry, all without reliefs. After the treatment by Dr. J. M. Grant, the sense of feeling was restored, and the heel cord brought to fits ratteral length. Gradually at the life forces were brought into play the issue was halled and the mustles restored to their hatural fullues.

play is a natural falluces. I certify to the correctness of the above statement. DR. JOSIN ALLYN,

A PLEABANT STORY,
In the streets of Chicago, & wandered along,
And careleasts using a fautiliar old using,
And careleasts using a fautiliar old using,
And careleasts using a fautiliar old using,
And the strengt occurrent, and plays,
On the Budetic like do, for concerts, and plays,
When all on a sudden I was something new,
On the Budetic like do, for concerts, and plays,
When all one sudden I was something new,
I fieldy if the vilutes of semething as most,
Se bands, as player in Red. White and Bluer
I fieldy if the vilutes of semething as most,
Se bands, as playeries conspected complete,
For consting beard, the mustache or hair,
Without any position, or shepping, or care,
And not only us, but the color in "fact,"
And like a behavior, in "stake to the last !"
In resuling I pondered, and thought of my hair,
Kow as "gray as a rat," once of glova, and fair,
I housted, and found lit—I beught it, and truel,
When all my gray hair, in a "juff" stepped added,
My again researed—I feel twenty years; pumper—
I will darry next week—to use to wait longer,
I will darry next week—to use to wait longer,
I will darry next week—to use to wait longer,
I will darry next week—to use to wait longer,
I will they mus wife, and the consorter of home,
For all will be gained by the New Mangle Comb.
For sir, I found that Comb as 102 South Clark St., whe

Yes sir, I found that Comb at 192 South Clark St., as they have a few more is fit of the same tort. Don't forge place.—Enclose: \$1,25 and address: MAGIC CO. AGENCY, 152 South Coak St., Chiengo Illinois, and shall form.

THE PATENT MAGIC COMB.



Ecauty on the Mountain,
Beauty in the vale,
Beauty in the forcet trees,
That lend before the gale,
Beauty in the Ocean.

V. Fee sir, this is really, and emphatically true, and if were desire to change dings, yellowis, erro, or bad looking BEAUTIFUL dark Drom, or Glossy Blacks, you will neckes \$1.26 to The PAGGEO CO. HB 14.6 EVCY, 1925 with Clark Street, Chicago, Illi, and recorns the Value Could be, must post part and if you follow the directions on the Comb, we guarantee perfect as-

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rtant Truths, Mrs. E. P. Mi ler; 20 cents, po cents. The above books all treat of the sexual organs and the laws of health. They should be placed in the bands of every man, of heatin.
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rents scould read it and give it to their children or ess S. BJones, 192 South Clark street Chicago."

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Vol. 6, No. 14, tf.

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MORE GREAT CURES.

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Catarrh, Neuralgia,

Bouted Boxes, Oct. 28th, 1864.

Prop. Strang.—Descript: Whenever I have of a head case of cleaver, in a not case of cleaver, in a not case of cleaver, in a not leave the POSITIVE A. A D A&GA AT STATE of the North Common Common

Ergsipelas.

Machester Mans. No. 0th. 1691

Paor, Struct—Deer State Head of the Mans. No. 0th. 1691

a welling just above my ankle, and every one who saw it said it was Ergalpelase. In a forteight it treates a sort at trust that une for fifteen mouth it was briefly able to make the mouth of the mouth it was briefly able to had read about your PONITYE AND NEGATIVE FOW DERNY, and thinking they might read uny case I send to the gazaxia office and got a box. I had had, telere to the gazaxia office and got a box. I had had, telere was mentry read to person, he fore taking them three days, the sore began to disappear, and after using one box, we rainting we will. I have taken over two boxes, and can ill have nothing to show but the scars.

Your truly,

Catarrh, Dispepsia,

Catarrh, Dispepuia,

Neuralgia, Licer Complaint,

Chronic Diarrhaea.

Albert Front, of Bocksport, Mr., under date of Nov.27th,
1869, weiter as follows: "When I first tool the people here

BREEN, they longhed; but how they are getting excited
about them, and the Dectors and Apothecate want to per
hold of them. A ledy here who was troubled with Fitzeout
for cube lox, and they cured the right ways;

ner und tot, aus nerg cured mer fight away."

I take the the following extract from a letter written by
A. S. Herdmard, of North Marchester, Otton, Oct. 18th, 1978.

Juny 1887. and denghter here, been taking the POWgla. Tery are about as good as user "Magniph has beauten for Liver Complaint and Chronic Diarricon. Also no see all Marchester and Chronic Diarricon. Also no see with Marchester and Chronic Diarricon. Also no see with Marchester and Chronic Diarricon.

St. Vitus Dance, General Prostrate Diptheria, Scarkt Feter, Cholera Morbus, Fever and Ague, Spasms of Stomach,

Delirium Tremens

Delirium Tremens

Wisson, Miss., Sept. 28th, 1879.

This is to certify that I have cured the following cases, and many others too unmerted to mestice, with MHNN-PENCE'S POSITIVE AND NEGATIVE POWDERS.

SPENCHES POSITIVE AND NEGATIVE POWDERS.

A young lady of St. Vittle? Dance, of sear six years' release.

A young lady of St. Vittle? Dance, of sear six years' release.

A lady of the search of the servous rystem, the tast red everyting. You but of NEGATIVES.

A lady of the rest in you but of NEGATIVES, and he was the search of the servous rystem, the tast red everyting. You but of NEGATIVES, cared her, this is in one better leads that the has been left by years, and the search of the sea

other resucci.

A mat of Delition Tremens. He is now a which she plat.

A word of L. alwoynest a player. The sheaths were used that the sheat that when the took our, her fireads would despair of seeing her colle to again.

Desfinate. remedy.

Deafness.

I have the following extract form a letter from F. W. Green, of toolunks, a. C., denel Jou 25d, 1889; "Lyot held a course boxes of Mira. Popencies" Positive and Negative Powedes, of you shout hour and a held montes succe, and there has been boxed and a best montes acros, and there has been deep which you complimented me with for various and an outed. I am treading have seed to Neuralgia. Use is cared."

re Peppard, of Kansas City, Mo, under date of Feb.21, vitten as follows: " two mouths ago I got all boxes of Positive mad Neganitive Poweders for Deaf-if three of four mouths standing, and I am happy to that I am mother riswed; it leads, hearty has well as

Milk leg.

Bheumatism, Fue,
Dyspepsia, Deafnes.
Yorkville, Ill., Dec., 21st, 1868.

I. EFENCE—Deaf Bir; I received a letter from you also year age, swing me to give an account of the cure in the topic of the cure in the considered many directions. Use was the case of kinking of anticen or rists of sixteen years standing, and a value of of Dyspepsia. The F. weders have size beinged my Defined to the cure of the

Fever and Ague,

Dysentery,

Coughs and Colds.

Flows, Vi., Dec. 2d, 1868.

F France—Enclosed please Std \$2,00, for which end to be Positive Powders. We have used them ramily until we know they are all they are recommed to be, having preved a perfort escores in Faver and Cougha and Corda, Dysontery, and other disease. Discourse of the Powder and Cougha a

The Megic control of the Positive and Negative Powders over diseases all fluids, is wonferin beyond all precedent. They do no violence to the system, causing no purglog; no neacesting, no voniting, no narcotinus, New, Women and Objiders had then a shinh but a stree successive and the street of t

ros, Measies, Scariation. Ery-scute or chronic, of the Kidneys, ,,or any other organ of the body; chitis, Owngha, Ooids; Scrofula.

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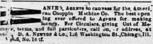
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He shall give His angels sharps conserning thee. theat under this beat are given through

MRS. A. H. ROBINSON, . H. ROBINSON, to medium, and may be implicitly re-om the source they purport to—to-

(Reported by Ritchle and Nortus, short hand Reporters, 118 De street, Chicago, (Binota.)

A2 Questions, to be answered, at our Inner Life scanc-hould be scoric, well written, and directed to the edit, then inconvenient for the questioner to be present at 1

INVOCATION.

INVOCATION.

Unto Thee, Spirit of love and truth, we would trect our thoughts,—our aspirations. We would hank Thee, Spirit of love, for Thy bread fit of action—for the powers and expahilities to which we are enabled to recognize Toy purit whelom and truth. In Thy divine presence, I hanted, no malice, no ill feeling one towards another, can find a resting place.

Though we may differ in our expressions of regard to Thee, we realize that they will offer and truth present the content of all in the standard of the mode of expression thereon and also upon the spiritual another, regards of the mode of expression thereon the standard of spiritual senses.

We thank Thee for Thy manifestations in things. The flowers bear the impress of Tilove and truth, yet no more so than the standard the standard throw the standard through the animal, and thuman are alike true unto themelves, show it form.

For this realizing sense of The power, and the standard throught the standard throught the standard through the standard throught the standard through the standard thro

rm.
For this realizing sense of Thy power, and saire to know more of Thee, we will everalse and thank Thee, Spirit of love and truta

QUESTIONS AND ANSWERS.

What resemblance, if any, does the spir in the spirit sphere bear to the materi

Q. What resemblance, if any, does the spir body in the spirit sphere bear to the material body. The spirit brdy you alway have with you covered with the material. There seems to be at death a laying off officeries and the spirit body corresponds with the material. I. c., when the material is in perfect health (if you ever can find-so). So the spirit does correspond to the material, and it is no perfect health (if you ever can find-so). So the spirit does correspond to the material, only in a more refined condition.

Q. What likeness is there between the spir world and this earth?

A. We have answered that question in substance before, but many who have not hear our answer will have the opportunity of reaing this.

The spirit is a plane or outgrowth of the material. All that you have upen the material plane but have lifted is principle of spurit in every particle of the life principle for us to use—lifted in the spirit, that is within we doe with. We would further state the external is all daside,—only more refined, more beautiful.

We would further state to only covered with the is now in the aprirt world; and these cognizance of the material things only.

Q. Is flood required in the spirit world; , I?

he is now in the spirit word, and is upon the material, and takes cognizance of the material things only.

Q. Is food required in the spirit word? *.1.*

A. A very important question. Food is so, now is such and produced or obtained? *.

A. A very important question. Food is so, now is such and produced or obtained? *.

A. A very important question. Food is so that food is an accessary as when the person was living in the material song that food is an accessary as when the person was living in the material body. Sock persons. We speak from the wint the material songes. We speak from an maintain the spiritual body. As it is successary, we do not have the desire of the spiritual body is the spiritual body. As the spiritual body is the spiritual body is the spiritual body. As it and baving the desire, we do not exert ourselve to produce it.

Q. What are the employments in the spirit splace, if any, have they to the employments on the earth plane?

A. Well, that is a question. A grand, good question, too. Methinsk, my brobler, that were not the spirituplane of life possessed of indusens sufficient to exert itself upon spirit bodies to a degree that it would be enabled to produce hobe thought and action, it would be worse than any theological place of punishment; but individuals having passed from the earthly to the spiritual plane of life—in other words, exist in spirit selds from the material—and carrying out their capacity, their ideas, their desires, so will they be semployed.

There is yet an untold field for development and unfoldment in everything pertaining to life.

We often hear of the arts and sciences yet to

and unfoldment in everything personnel.

We often hear of the arts and sciences yet to be revealed to humanity. There is a world of truth to be revealed to human beings passing from the material plane, but is does not remove the necessity for action, for further and still purther will the soil advance, learning everything that can be of heactif to itself and hu

thing that can be of benchr to the manify.

In proportion as an individual has a desire for any particular occupation, he will carry it into the spirit life.

The occupations in the spirit world differ as on earth. Of course on the spirit plane we do not have to provide for the material.

Promit London (Kog) Exchange.

Mr. Home's Evidence on Spiritualism.
On Tuesday highl, the committee of the London Dialectical Society met at 4 Fizzroy Square to resume their investigations into the subject of Spiritual phenomens. In the absence of Dr. Edmandas hie chair was taken by V. T. T. of Spiritual phenomena. In the absence of Dr. Edmanda has chair was usken by Mr. Jaffred He said that after the cydence laken at this meeting, has helleved the committee woods at our munit be the limited by the present a report to the meeting by the present a report of the thin the limited by the committee woods at a report of the limited by the lim

With the results of the experience.

Mr. Home by taking a sext a tabe table around which the committee and visitors sate and that he was the last person who ought to five cridence, leasured as phenomena occurred through the control of the control of the cridence, leasured as phenomena occurred through the control of the

he was the last the control through him unconsciously to himself, and write better known to those who had some better known to those who had seen those manifestation. There were seven or eight persons present who had seen those manifestations. This Obtains will you state to the conditions you find it necessary to obtain the conditions will be the conditions of the control of the

ed in another room. Fam a vervous man, and in very early lite second sight was developed in me. I am a Scotchman, and that is a belief with us. I am not an 'imagitairue man, I am skeptical. Living the life I do of excitement, my finied must become harassed if I were to dwell upon these subjects. In order to distract my mind I go to theares, concerts, and do anything to change my attention as much as possible.

skeptical. Living the first of the decisions of the work of which must become harassed it I were to dwell upon these subjects. In order to distract my mind I go to theares, concerts, and do anything to change my attention as much as possible.

The Chairman. Will you favor us by stating the external physical manifestations you have witnessed, such as the lifting of chairs, tables or persons, or any physical objects you have witnessed—the most remarkable and most lifustrative you can recollect. I thus been stated that you always go into a trance.

Mr. Home. Certain manifestations occur only in a trance. There are times when I am awakened even out of a sound sleep by a presence if my room, and then the spirit will tell me what tad, our, at a distance. I write it down at the time, and it invariably proves errect. The only thing I can caphain about a trance is, that I have always felt, it necessary for the people about me to be in a harmonious condition. Then I become like one in a dream, and then comes a dizzy sensation, and I forget everything. When I awake, it is sometimes with the utmost difficulty that I get the blood; to circulate. I never know what occurs in a trance. Indeed, I am skeptical as to what people tell me I havy, said while in that state. It is uppleasant to me. I always request those present with me during a trance to say nothing to me when I awake, as it is unpleasant.

Mr. J. H. Lery, What do you mean by persons being the means and the consess of the promotions?

said while in that state. It is uppleasant to melalways request those present with me during
a trance to say nothing to me when I awake, as
it is unpleasant.

Mr. J. H. Lery. What do you mean by persons being harmonious.

Mr. Home. I canoot tell anything more than
that on going into a drawing room, i sometimes
techat home. It canoot tell anything more than
that on going into a drawing room, i sometimes
techat home a; once; and at snother time you
go in when two or three persons are there, and
you do-not feel at home. It is nothing more
than that.

The Chalyman. The test is a feeling of repose?

Mr. Hoine. Yes. I have had ma infestations
when I have been ill and feverish. No physical
condition produces or pervents them.

A member asked whether any influence is
exercised by skepticism.

Mr. Home. No; but certain personal atmosphers have an antagonism. There are ocrtain
neople whom I should not care about knowing
and meeting in a drawing-room.

Mr. Dyte. Have sexes any indisence of sympathy or antipashy?

Mr. Home. No the elightest.

Mr. Levy. Are there-any particularly fitting
persons for mediums?

Mr. Home. I have usually found nervous
persons, or those in ill-health, the best.

A member asked whether the development
of mediumistic powers has any effect on the
general health.

Mr. Home. When I was born I was never
expected to live. At the age of six I was not
able to wak. I have gone through much excitement. It is a drain upon the physical eyetem. I have been given over by doctors several
times. The spirits told me I would get
well again, and I have done so.

Mr. Home. In a trancel see spirits connected
with persons present. These spirits take possession of me; in yvoice is like theirs. I have
a particularly mobile face, se you may see, and
I sometimes take a sort of iterative with the sirts when I am a commendent in a trance.

Mr. Altimen. Na Lam most frequeuely in the
feroment the lam awake. When I san in a trance
feroment the lam awake. When I san in a trance
feroment the lam awake. When I san

a particularly mobile face, as you may see, and I somesimes take a sort of ileatity with the spirits who are in communication with me.

Mr. Atkinson. Is that when you more in air?

Mr. Home. No, I am most frequently in the air when I am awake. When I am in a trance I frequently take a live coal in my hand, I was skepited on that point, and on taking one in my hand when awake I burnt a blister. I have never been mesmerized, and cannot mesmerize. I have an exceedingly southire power, an exceedingly sentle way: of apir aching any one, whether well or ill, and they like to have me near them. I my say I am exceedingly selk after mobilestations. Withwest related that while in Paris he as we the figure of his brother, then in the Article regions. He saw his hauds and leet fall off. Six mooths a flurwards stdings came of his having been found deed on the lee, his hands and teet having fallen off through the effects of searcy.)

Mr. Home. Mr. Home found the more remember an effect of searcy.

Mr. Home, I stayed in Mrs. Trollope's house at Flurence.

Mr. Coleman. No; I mean at Ealing?

Mr. Home. I do not remember.

Mr. Coleman said he had read a letter from Mrs. Trollope; in which she said she received almost daily evidence of the presence of the spirits of her family, mose particularly of hier children. He also remembered secong Mr. Home. He had not sheet from his seat, carried into an acjoising room, brought back again and hid on the table. Mr. Home he was so, because he asked for a pencil and wrote on the ceiling.

Mr. Home as of several people I remember constantly being lifted. On one occasion I was staying at the chitest of Madaned Osta. I was then half a fast la the air. The movement was so gentle that Fland not observed it in the least. I steepped back to the table to see if it would ober when it was standing. If did occur. The foom was higher than (this, and I was carried on the end of the room. The Count be meaned to be a more of the sensor, was staying at the chitest of Mr. Home we were. The Master of kindlay

another.

The Chairman. Would you tell my schnething about the efuncations and Legislations?

Mr. Home. I can tell you that they have only occurred in a light room—never in a darkeard room.

room.

A Member. What is the axicat f.
Mr. Home. One measured on the wall was eight becker. A find, we stand the first wall was eight becker. A find we stand to the find and the find a find the find and the find the fin

It was a very beautifully formed band. There were pencils on the table. It infed, not the one next it but one on the far side. We heard the sound of writing, and saw it writing on the one peter. The hand played before me and went to the Emperor, and he kissed the hand. It went to the Emperor, as the withdrew from its touch, and the hand followed her. The Emperor sad, Do not be figurened said to the same of the control of t

nere, so we awake in the their world—Wesley-nars were Wesleyans, Swedenborglans, dataset and the continuous results of future rewards and punishments? Mr. Home said that 6 de spirits see the continuous results of the wrong, they had done, and in soone lastapoes have endeavored to repuir fob declaring where concaded possers were. He believed that spirits retained the ir personal identity, and that a person with cropped halr-would appear cropped, though he never saw agool bird. He believed they entered on a higher state after that. Had seen them in fall bodily form, but had never seen the spirits of living persons. Asked by Mr. Levy if he had seen the spirit of a long or any of the lower animals, he said he had seen certain things connected with animal life, but he could not tell whether it was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination. It was a spirit or a picture of the imagination of the picture was water bothe. The Chairman said, if that were so, he hoped the gentleman said, if that were so, he hoped form. I believe it was a water bothe. The form. I believe it was a water bothe.

outside do not. The Chairman said, if that were so, he hoped the genthemen of the press would not take down the question. Was it a water or a brandy bottle?

Mr. Home. The bottle had an Lientity and form. I believe it was a water bottle. The flower, Mr. Home said, was of an order which was not known.

At his suggestion, Mrs. Cox, of Jermyn-street, who, he said, had known him fourteen years, gave evidence. This lady said as had seen Mr. Home gradually rise in the air, and with w pencil make a cross on the ceiling. She had felt the spirit form of her baby, and had once seen another form, but could not describe it. She was cured of an acute pain in the side by the touch of a spirit hand, and the application of a decention of hops.

The Countest De Pomar said she had seen a lady while in a trance, take a live coal in her hand witnut being burn.

Mr. Daurain, in the course of a long examination, said he was not a medium, but had been in the presence of a hundred mediume, at two hundred scances, and had in his hierary 500 volumes on Spiritualism. From the information thus acquired hie gave it as an laterary opposite securing the gave it as a laterary opposite securing a low prices, in the same pattern paint with apritual pigments; my pattern paint with apritual pigments; my pattern paint, with apritual pigments; my p

spirits led lies, but never found a medium to be an imposton.

Mr. Glover, who followed, declared his firm belief that, inasmuch as spirits deny the divide yof Christ, the manifestations are made by, and appearances, simulated by the, depth for his own wicked purposes.

Mr. Home, microsing, said he was convided that the manifestations produced through this medium were from his own mind, and were not

medium were from his over-external manifestations.

This concluded the subcoolings. Hill

Polices From The Zeople.

Cost. In one case i was indicent the floor, and Love Adair has bold of my best; and the Mass. It for a Linky of my few to the cost in the

is outside of nature and His works, instead of being in Itis works.

is outside of nature and His works, instead of being in His works.

If our writers and speakers would cast saids the orihodox modes of expression and represent every effect of nature as a manifestation of the infinite, income of the world would be rislofe a false blea.

All institution teaches me that God is infinite, income long, onfinite in knowledge, infinite in knowledge, out and infinite infinite infinite in knowledge, and infinite infinite infinite in knowledge, infinite in

Fraternally yours, G. CHAMDERLAIN. LeRoy, N. Y., 1869.

LeRoy, N. Y., 1809.

REMAINS:—Our brother don't understand our position. We agree with him that God can not be separaled from anything. The controlling inflaence of the Meisage Departments of the Journal and the Bannen of Liout, have lavariably local-cated that idea. Swedenburg gave-utterance to the same grand trith. Curist beautifully says, "I and my father are one."

Thomas Gales Forster sang aweetly when he said:

"All nature is God's tongue,
And from its motion God's thoughts are sung;
The realms of space are the octave bara,
And the music notes are the suns and stars."

Whose body Salare is, and God the soul."

Mrs. Addle Ballou, when beautifully inspired, in one of her addresses, said, "You see God in the thetest flower, in the murmoring stream, in the star-lit done above, in the movement of the planetary world,—in all things !

world, -in all things!
Such a being as a personal God, there is not.
Separate man from God, and you destroy the essence of his infinitude, for if God is all-powerful,
the power of man must be his power, or there
would be a power outside of him, in which case, he
would not be all-powerful.
We are old beath.

would not be all-powerful.

We are glad, brother, to receive your criticism, manifested in the spirit of kindness. You only mistook our position, caused, perhaps, by our figuratify way of writing.

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BY..... B. V. WILSON.

A Remarkable Spirit Phenomena.

A Remarkable Spirit Phenomena.

William P. Parker, of Yates City, Koox county III., asy, "About twelve years ago, my wife Julis wis attacked with lefammatery theumatism of a malignant type, and for twelve weeks was entirely helpless, being under the care of Dr. John Oregory, of Farmington, III. He had given her apparently helpless, being under the care of Dr. John Oregory, of Farmington, III. He had given her apparently helpless, being under the care of Dr. John Oregory, of Farmington, III. He had given her apparently helpless, being under the care of Dr. John Oregory, of Farmington, III. He had given her apparently of the the same of the having a turble medicine, said, "She will not live beyond three o'clock this atternon, for mortification has already taken place and she is now dying," and in public made a statement to that effect. This examination by the Rev. Mr. McGee was made on Monday mornings it ten o'clock. My wife said: 'If spirits could come back and assist those who safter, I would be much pleased if they could or would come and help miss.' At this time her limbs were very much swolen, and of herself, she could not move them, and when moved by others, and without the help of thers,—no one being within five feet of her,—assificted off of the bed some four feet, and then let down, turned over and back, exercised, in every possible way and manner for the space of thirty munites, when to our great aurprise, the swollen condition disappeared, her limbs became natural and limber, and sill palm was gone. Soon after this phenomena, Dr. Gregory called, 'We told him what had taken place. He was very much sappiled,—examined his patient very carefully, as fet a many questions, left no medicine,—simply sayir when he left, 'You will request the phenomena take place sgain to-morrow at the same time it to the henomena to reneat itself. Dr. G. came and time the henomena at the henomena take place sgain to-morrow at the same time it to the henomena the same time it to the henomena the remain the side of the henomena t

take place sgain to morrow at the same time it call to-day.

On the next day, a little before the time for the phenomena to repeat itself, Dr. G. came and the same timing occurred again in his pressure. This Doctor was not fully satisfied of the cause, but we found not supplied at the results as well as the phenomena. He requested the return of the phenomena. He requested the return of the phenomena. Come again, saw it for the third time. My wrife was cured, and that, too, without any medicibeling given. Dr. McGregory wrote out an account of the whole transaction, making a clear, stateme to fithe case, and sent it up to the Mcdical Faculty at Chicago, with whom it remained for sometine, and then was returned to him with this repit. It is beyond our knowledge and we have no predent to which we can refer you."

Note: How strange it is that so wonderful a phenomena should take place, and known to the medical faculty, and not have publicity. Are a

Nor: How strange it is that so wonderful phenomens should take place, and known to tymedical faculty, and not have publicity. Are the blind leading the blind? And yet the case Mrs. Wm. Parker is as well established as the fathat U. S. Grant is President of the United Stat and, no doubt, by and by when another such executes, and it is placed in the bands of the medic faculty, they will shake their heads very whelf to the written it to the writter with, "We have no precede hence it is not worthy of our notice." But he different it would have been had this occurred the wife of Abraham, Isaac, Jacob or Sadamo We are as christians willing to believe the atory. Sampson and his foxes; of Elisha and his ax poly of Jonah and his great fish; but doubt t phenomens, within a bundred miles of us, and as number of witnesses living who saw it, and a willing to testify thereo?

The Dangers of Revival Meeting.

There is now a man traveling through the State-preaching for Jesus Christ. His pame is Hammon a powerful revival man, one that is full of an dotes, and tells them with marked effect. His for Is in his pathetical power and appeals to the pasions of his hearers. He can eat chickens delically and describe held beautifully, and it is said dish he has smoked the Devil out of many plast through the Holy Ghost. But the remedy is frequently fatal, and usiny are known to die after Laking the remedy.

For instance, we quote a statement made by Mrammond. We copy it from an indiaina paper. Mr. Hammond stated as a remarkable fact the agreat many sudden deaths follow religious revals, and chied some instance, one of which coursed in the city of Locky Ist., by was apprixed to the control of the course of the numerous audden deaths that is followed the (his), revival. Some of the victidia not experience two hour's sickness. Killing men for Christ's aske,—occular demestration of the penticions effect of revival menges on mankhad. Suppose several persons should state of our meetings, what a hue and cry it asme Hammond and his men-killing and soul-bus, assistant would raise. We should be mobb flayed, tarred and feathered and driven out of places; but instead of any such course coward to man Hammond, who flapantly bastes of his poer to kill through the Holy Spirit, he is spok a for incommendation.

in commendation. (affroads are responsible when they get a crowd other and kill them; why not make the churci together and kill them; way not responsible for the who are incorporated bodies, responsible for the killed by their Holy Spirit engine,—the Rev. 3 Hammond at the Lockport depot, on the Railron

Ten Days in Wisconsin Continued.

Tuesday, June 22nd lost, found as in Reedsbursenk county, before a large and skeptical an ence. We spoke there four times in two days, if all houses and attentive listeners, giving manuscratters of spirit life, and facts in the lives of a dividuals warm.

fall notes and fall in the lives of a dividuals present.

Before our compage the friends of Spirituallysaked for self-bished the use of the friends.

The officers of the church informed Mr. Montrothat he nould not have the use of the same in
the reason that there was to be a conference of
ministers of the district in the very days, we were
to have the use of the building, and that this
meeting had begg a probling for before our engaging the house, and that they, the officer, had
overlooked the fact, hence we could not have the
use of the beams. This upset our plan and tooked
very much first a "self," but nothing danned, our
friends came to the reason, and by disk of peridverance, secured the post office Isl, in which to
hold our meetings. A short time before during
friends with the disking men in the church
went to the authorities, and suggested that the
went to the authorities, and suggested that the

aner and curl of lips, the reply came, "We shall not postpone,—let the spirits look to themselves," (or words to that effect). This made the Theological "nigger in the fence" show his teeth, and the bager of battle was accepted.

"Very well," said the gentleman, "you can do n you like. For one, I and my family will go and live Wilson.

"Very well," said füe gentleman, "you can do x you like. For one, I and my family will go and 1 ar Wilson."

Vhings looked a little squality. One Spiritualist at 1 medium with his spirits, "demons," according to se church, pitted against als or seven ministers and their Holy Spirit, backed by the authority of the hurch, to wratle for the victory in a little top's of eight hundred inhabitants. When the battle c amenged, matters stood about thus:

Six ministers against one medium; seven hundred at fifty chrisalians and unbellevers backed by publi opinton, against forty or fifty Spiritualists and a maghitzers. They took up position in the bases out of the whereh; we in the upper part of the said of maghitzers. They took up position in the bases out of the whereh; we in the upper part of the said füe. Each contending party were in pair on at 2 o'clock, r. x. and brean shelling the low. They fired whole broadsides at a time of proviers, pealins and holy builters at faith; fast and the kithey fell. While from our sidely we kept up a c tinnous flow of historical Bible graps, scientified in its and spiritual bomishelle, charged with the alives of those who were present, as well of as use who had passed away. Rapidly their ranks were thinned, and ours increased. Our scouta, respected that at one time the secuny was reduced to aix officers and three sine, and one or two nurses. Thus the battle continued until Wednesday evening, when Baisam's animal-one Peter Borns, burning with a desire to immortalize himself, came to the rescue and demanded of us to be heard, We politicly handed him piver to our hearers, who decided he should stop that braying. Turcing towards the and eight.

Things began to look serious, and the cry came

reli.

Things began to look serious, and the cry came from every quarter, "put him out," "out with him," several springing to their feet, "shen, to I the arm of justice interfered, and Peter Burns "petered," and peace dwelt again in our midst. The victory was ours, with a house full of "freedom's sons and was ours, with a house full of "freedom's sons and daughters," willing captives to our mereful and glorious gospel of joy and hearen for all, and sorrow and hell for none; our victory complete, our aucess grand,—with atamps enough on hand at the close of the seven day's fight, to meet all expenses, and no one hurt save Peter Burns, and he but slightly. Amidst the greetings of all, and the shaking of hands,—with the request repeated by many,—"Come sgain," we left for our home.

There are good and true men and women in Reedsburg, and we carry with us aweet memories of pleasant hours spen in the quiet and geoist home of our host and his excellent lady, Mr. and Mrs. Young Long may they live to enjoy their happy home.

nome.

God is good; the spirits true and faithful and angels are our helpers.

Belvideré.

There will be a three day's Spiritual meeting at Belvidere, Illinote, on Friday, Saturday and Sunday, August 21th, 21st and 22ad.

Let the county be well represented. Come in freely, brothers and sisters, and let us have a good time,—a genuine old fashioned Spiritual meeting. The Belvidere Spiritualists are alive once more, for they are through with settled speakers.

Come with your souls overflowing, and help us have a good time.

Proceedings of the New York State Organ-ization.

The Organization met in Schilizer's Hall in the city of Rochester, June 20th, 1909. P. I. Glum, Vice President, in the chair. The seasion was open-tials of delegates from different parts of the State proved. The President, in a few carnet, world, notified the delegates from different parts of the State proved. The President, in a few carnet, world, notified the delegates of the business to be transacted by them, and feeline its alluded to the transition of Bro. Lewis Bartis, a member of this Organization, and hoped that the semiluents of the ton-rention would we expressed in the form of a resolution by the Committee on Resolutions dings as the Committee on Resolution Stating as of the Committee on Resolution of the Committee on Resolution of the Committee on Resolution of the Stating as a reason that they lived too far -part to meet as often as they should for the transaction of business. Motion carried.

Rro. Saver sgain moved the formation of two

adjourned to half past 2 P. M.

At half past 2 the President called the Conven-tion to order, and a call was made for the report of the committees. Bro. Seaver, for the commit-tee on officers, delegates and missionary work, re-ported as follows:

For President, P. I. Clum; Vice President, Mis-mily G. Bebes and John Sybrant, of Rochester; scretary, 8. H. Wortman, of Buffalo; Treasurer, W. Scaver, of Byron.

MITTER ON MISSIONARY W

W. Seaver, A. E. English, S. Cha A. L. E. Nach, Mrs. Mary, Lan

Resolution submitted be folowing:

Recoived. That we as Spiritualists, here no boundence in any system of refigious ethics that a not in harmony with the demonstrated sciences.

is not is harmony with the demonstrated schenes. Receiver, That is the deporture of one yields say brothers, Levis Bauve and Dr. Sagin Clark, fruit brothers, Levis Bauve and Dr. Sagin Clark, fruit as loss, byte in the ranks of earliest workers and seculties, and such as can be indicated only by the wildings of an early middle on the first of the same story of the production of the same story of the same

spirit-life is as acceptable to us now as was their kindly presence when clothed with the earthing

The Convention having finished the business be-fore it, sejourned subject to the call the officers of the Association.

NOTICE OF MEETINGS.

log Sorviary.

LOTE, 135.—The "Friends of Frogress" organized per maneotty, Sept. 9, 1905. They us sthe Hall of the "Salem" Library Association," but for not held regular meetings. J. F. Barnard, Fresident; Mr. Carrie S. Haddleston, Vice President; P. A. Chiman, Ecoraty; D. A. Gardeer, Treasurer; Chiman, Sorviary; D. A. Gardeer, Treasurer;

smilly, Septsmilly, Septsmill, Septsmill, Fresdent; Brit Carrie S. Housesmill, A. Coleman, decretary; D. A. Garder, Treasure,
smill, A. Coleman, decretary; D. A. Garder,
smill, A. Coleman, decretary; D. A. Garder,
Saltimore, Mo.-The "708 Sprittailist Congregation of
Histories, Mo.-The "708 Sprittailist Congregation of
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Histories, Mo.

ver, Ohlo.—Oblidren's Progressive Lyceum sy's Hail every Sunday at 1:1/2 a. z. J. S. cotor; Mrs. T. A. Vuspp, Guardan; Mrs. E. P.

Micu.—Lyceum meets each Sabbath at I o'clock ductor, E. N. Webster; Guardian of Groups, Mrs.

Barooz, Mz.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Uniden's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtin, Guardin.

The Spiritualists of Selois hough at their church at 10½ a. w. a resident; Leonard Rose, Secretar, Mr. Hamilton, Conductor

Herour, Mass.—The Spiritualists hold meeting anday in Williams Hall, at 3 and 7 r. yr. Speakes

HARTORD, Comm.—Spiritual meditings are 'held every Sun-day prophys, for conference or legture at 13/2 elektet. Chil-drein Triggmentys (grouns meets at 8.2. S. J. S. Dew. Com-ductor.

Havana, III.—Lyceum mee 'clock, at Halygroff's Hall. H. H. Philbrack Conductor

II. II. Philbrick, Conductor, Miss R. Rogers, Gazellan, Dasart Crey, N., 2—ppirulan meetings are holden at the nuch of the Holy Spirit, 244 Yerk atrest. Lectures in the raning at 1045, um. upon Natural Science and Philosophy basis to a grounder Theology, with scientific exprinents and actrations with philosophical apparatile, Lycomum in the yenoon. Lecture in the evening at 15,6 block, by volunteer above, upon the delence of Spiritual Philosophical and seven, upon the delence of Spiritual Philosophical.

CLEVELAND, OBIO.—The First burnlists hold regular meetier St. at 2 and 7 p. m. Lyou burnlists Mrs. D. A. Eddy,

The Bible Christian Spiritualists hold meetings every Sun-day in Winnistmuset Division Hall, Chelsea, at 3 and 7 s. m Mrs. M. &. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup'u.

CARTRAGE, Mo.—The Spiritualists of Carthage, Jasper Co. Mould meetings every funday avenings. Ct. Colley, Corresponding Georgestry, A. W. Pickering, Cled. Colley, Corresponding to the Spiritualists. DOTE: APP FORESST, ME.—The Children's Progressive Lycenth holds the Smidy sension as Mercie Hall, in Dover at 10/2 a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray Glandian, A. condressure in held at 11/2, in.

Quardian. A conference is need at 1.75 p. ...
LERM, MASS.—The Spiritualists of Lynn bold meeti
Sunday afternoon and evening, at Cadet Hall.
Lapoure 122, Association of Spiripaniess bold
every Sanday, at 16/5. A., and 3 P. M., at "Oncert
Dr. S. B. Collins, Pres't; F. A. Tuttle, Sect'y.

Minwarker, Wis.—The Pirel Society of Spiritualists meets at Sowmap's Hall. Social Conference at 10/5 a. M. Address and Conference at 10/5 a. M. Address and Conference at 75/5 a. M. Cos. Hedfrey, president.

The Progressive Lyceum meets in the same in a 1 at 2 r. M.

The Progressive Lyceum meets in the same in a 1 at 2 r. M.

Tremman, Musical Director, exist Parker, Omerdona, Dr. Z. J.

Tremman, Musical Director, L.—Lyceum meets every Sunday forencon-red pupils. J.S. Loveland, Conductor; D. R. aut. Conductor: Helen. Nys. Gnardian of

SAMIA, N. Y.—First Society of Progressive Spiritual-embly Rooms, corner Washington avenue and Fifth

AN. O.—Children's Progressive Lycoum meets ever-ay, at 1014 o'clock A. M. Conductor, Hudson Tuttle dian, Emma Tuttle.

uardan, name rutte.

Mariboro, Mass.—The Mariboro Spiritualist Association old meetings in Forest El Jr. Speaker engaged, Prof. Wushenbou, once a week for a year. Mrs. Legalwa. Taylor, Sco SCRESTES, N. H.—The Spiritualists held meetings Sunday, at 10 a. m. and 2 r. m. in the Police Court Scate free. B. A. Scaver, President; S. Pushee,

pormactor, s. w. Lowis; Guardias, Mrs. Abbis H. Petter. Priveers, Mass.—Lyceom Association of Spirimalists hold meetings in Lycoum Hall two Sundays in each month. 'Ohli-dren's Progressies Lycoum needs at 11 o'clock a. N. Spaaker angaged.—Mrs. S. A., Lyrose, Jan. 5 and 12; H. B. Shorer, Perran, Oson.—Meedings are held at Control Hall very Buildsy afternoon at 15/2 o'clock. Progressive Lycoum at 10/2 in the forenoon.

in the forenous.

Phillodalphia, Pa.—Children's Progressive Lyconn. No. 1, meets at Concret Hall, Closatont, above 12th street, at 94 A. M., on Sundays, M. B. Gyott, Conductor; Mrs. Mary J. In-ott, Guardian. Lyconn No. 1, at Thompson atreet church, at 1 a. M., M. F. Langham, Conductor; Mr. Mary Strucks, Guardian. The First Association of Sprittanilats has its loc turns at Concert Hall, at 11 A. M. and 1 f. P. M. oo Sundays.—The Phillodelphia Sprittani Union "meets at Weshington Hall, every Sunday, in-morning devoted to their Lyconn.

otings at 23% and 7 o'clock P. M. Provide at 13% P. M.

aphear Secretary. Children's Prog-lay at 20'clock P. M. B. A. Rich-us Porter, Guardian

no.

ce meets at the same place on Sunday at bour session. Keezys and speeches limech. Chauncin Eliwood, Esq. President ah D. P. Johes, Corresponding a. d. Esc.

ing Socretary,
serforming Mass.—The Fraterial Society of Spiritinalisal
meetings every Sunday at Hallor's Hall. Fragressive
meets at F. M. Conductor, H.S. Williams; GuarMrs. Mary A. Lymah. Lectures at 7 p.m.
cansarro, Cal.—Worthing are beld in Turn Verein Half,
f. strote, every Sunday of 11 a. m. und 7 s.m. Hrs. Lears
yr, regular passher. H. F. Woodward Corpoling SocreCollector Prigrengies Lyceum meets at 3 p. m.
f. Sowman, Connector; Miss O. A. Streward, Onardian

od Treaspre

A. KATRAR—The Spiritpalists of Topoke, Kanner,

Rodgi Scryless and Inspirational, speaking sugar

Rodgi Scryless and Inspirational speaking sugar

while it is the bold Fellow's Itali, No. 188 Kanner

Mr. H. J. Tooman, Inspirational Speaker,

I. C. Gazz, Frest.

Mr. H. J. Tooman, Inspirational Speaker,

I. C. Gazz, Frest.

Mr. H. J. Tooman, Inspirational Speaker,

I. C. G. L. Gazz, Frest.

Rodgi G. S. G. Spirational Speaker,

I. C. G. S. Spirational, Vice Presidents, Mrs. Sarch Occ.

S. G. S. Spirations: R. Rodgi G. Spirational Spirational

S. G. S. Spirations: R. Rodgi G. Spirational Spirational

S. G. Spirations: R. Rodgi G. Spirational Spirati

Pana. Contribution to come.

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CHICAGO, AUGUST 14, 1869.

VOL. VI.-NO.21

Biterary Department.

COME HIGHER

or s, william was masse.

Come higher!

Listen, brothers, sisters, while I send
My spirit-roice across the deep,
there it has monoinealy bloods
With zephyrs lutted to fickled sleep
Listen, and ceas to weep,
But come up higher!

Come bigher:
[cets are waiting with a welcome free
And outfiretched hands of love,
welcome, horother, slaire dear, for it
To brighter apheres and life alove,
'Mid earth's scenes no 1 inger rove,
But come up higher!

But come up nigners

Come ligher!

h, leave the sordid accuse of earth,
Its gilded pleasures valo,
ts sorrows, j vys and bappy mirth,
Its shadowy renims of pain,
Where flowers fade, nor bloom ag

Ob, c.me up higher!

Come higher!

Iere the spirit's free, unbound,
Untranucated seeking light,
and joys are scattered all around
And never comes the night,
Nor never gross dim the sight,
Ob, come-up higher!

On e higher!

Con e higher!

And your soul shal feel,

The bleasings of stornal life,
On earth, the wee, up here the weal,
The joys without the strife,

THINGS UNACCOUNTABLE

BY MRS L. M. CHILD.

Some time ago, I wrote to you on this theme, ending it should be inferred from my state-mits that there is some foundation in facts for pumerous stories of haunted houses in variance in the stories of health of the stories of the s

and Rome. There is a striking illustration of this in the case of Crosus, king of Lydia. Wishing to ascertain waive of the foracles was most reliable, he sent messengers to seven different places, giving them directions to inquire what Crosus was doing at a specified time. In order to be employed in a finance not likely to be conjectured, he occupied himself with boiling a kid and a totolise in a covered brazen vossel. Sirrof the aniswers were false, or evasive; but the reply from the oracle at Delphos was as follows;

"The odors that to my senses now rise A toroles boiling with a kid supelies, "When brase below a dress above it itse."

The Pythia at that place was probably, clarrovant; and, seeing things at a distance, obserbed them as wear them. This power, being the first the pristance of the pristal were now being and the product of the level of t

woman who dut not necessed to death thereon.

I have read an article, in I forget what
cyclopedia, under the head of "French Proph
eta," which gives a remarkable account of
clairwoyant power among the Hugonots in the
time of thrit terrible persecution. While they
were hidden in forests and coven, in constant
fear of being discovered and slaughtered, it is
stated to have been no uncommon thing for
men, women, and even children among them to
be sensed with strange spasm, during which
they described truly at wast place their pursuers were, what was their number, what sort
of looking men were leading them, and in what
direction they intended to movel. Was this the
effect of an extreme tension of the nerves, produced by prolonged auxilety and first?

Bir William g-whee who realled many years
in India is an official capacity, published a book
of "Oriental Memoiry," in which he states that

duced by prolonged anxiety and fix?

"Sir William Forber who resided many years in Iudia to an official capacity, published a book of "Oriental Memoirs," in which he states that he was often toki of Bramins who pissessed the power of seeing and hearing things far distant from them. He says an English lady, who was a friend of his was one day walking on the beach, looking out upon the see, and thicking of a son, she supposed was then about to arrive in india. Seeing a stranger coming from the opposite direction in the garb of a Bramin, she jeft, a wide space for him to pass, befig a ware that devout Hundows onnoldered the weather and the results.

afterward.

It may be remarked that the climate of India tends to produce delicate pervous organizations; and this effect is doubtless much increased by the habits of devotees, who live upon the slight-stronglish food slight all polysical institute.

and bury themselves in profound contemplation—three being the means prescribed by their religion for attaining to complete absorption in the "Univ real Suit."

The German writter, Zuchokke, in his autobiography, tells of a singular clair? yant power which he possessed for many years, and which always remained an enigmt to him. It cume upon him at longer or shorter intervals, without any with or preparation on his part. Sometimes when he met a perfect stranger a series of vislops would sundonly present to him the preceding events of his fac. At first he ascribed lihits to vivibiness of inagination, but he was greatly puzzled when he accretined by inquiries that his vislons were invariably true. He relates some remarkable lastances of this declaring that he gives thom pub felly because the record of such phenomena may nid future investigations concraining the complete district that the rest has subject very rational lystys that the rests the subject very rational lystys that the rests the subject very rational lystys that the mysterious girl appeared to come upon him quite accidently, and that he concerns the subject very rational whom he met in Switzerjand, selling oranges who, asson as he set year, upon him related health of the concerns of the subject very common degree. While at Gottenburg, it is well known, possessed this faculty in acceleration of the proposed the faculty in the progressive stranges of the ani-evel network of the subject very common degree. While at Colorabor, it is well known, possessed this faculty in acceleration of Pussis, which had occurred years before. He assaulty described the phase in Prasia where they had the horr. Many similar changes are the subject very reason of the many colorabor in the proposed in prasia where they had the horr. Many similar changes are convenient on the passes of the horr. The wife of a forener orthod or missister in Medlurd, Moss, told me not long ago of a single-

occurred years before. He exactly described supplace in Prassia where they had their private interview, and told the disy and the hour. Many similar tonings are related of him and viocate for by creditole witnesses.

The wife of a forner orthod x minister in Mediord, Mass, told me not long ago of a singular clairy synate experience which came upon ner during the crisis of a fever. The son of a neighbor, in whom she was much interested, had gone to sea, and was at that time homeward bound. Late, in the night, as her husb undate watching by the bedwide, the screamed about; and being asked what was the matter, sine exclaimed: "The ship Frederic is in a terrible storm at sea. Frederic is climbing the mast. The great waves will wash, him over beard. Oh, save him it sive him! Oh he his dropped into the sea, and the farious winds are driving the vessel away from him. Oh, help him! Help him!" Her husband was so much impressed by the vivi luess of her description and the agony of her toner that he looked at his watch, and wrote down the hour and the day of the mosth, with a ree vil of her world. Before long italiags came of the ships week of the vessel and the last of neity all on baard; and, by subsquent interviews with the explain, it was ascertained that the ship had been washed overbaard in just the way he described.

A well-known family in Basion, whose names would at once command belief of anythin gr they might say, often speak to their freeds of the clair/dyant condition of their daughter during the last weeks of her life, when they were win her fally. She was much washed by lineas: and her nervous system being in highly sonajive state, she often she hills when the regardather's house to Basion. She described in individuals of a party assembled there, even to the desails of their dress and proceedings in the facilitation of their dress and proceedings in the minutest particulars.

The stortest of second spit, which are peculiar ly numerous in Seviland and other mountainous regions, doubless owe tall Softense Opin

was true in the minutest permentars.

The stories of second sight which are peculiar pumerous in Scolland and other monutations regions, doubtless owe time right to the translent possession of clairwing power. A Virguis newspaper, cited Scattern Opinion, recurst an instance of second sight by the family of the late Mr Pollard, its former cition. A Mrs Pollard—I know not whether mother or aunt of the deceased citior—was waiting in her garden very early in the morning, according to her usual custom. Saddenly an unaccountable and opressive feeling of subses cume over her; and immediately afterward she saw her son John stretched upon the grass, with blood oozing from his neck, and his fase expressive of great physical pain. Asher San was in Texa, and she in Virginia, she felt that it was a prophetic vision, and fainted. The next letters that came from Texas brought tidings that he had been killed that mraing in a duel.

Miss H sauer, the sculptor, who has sough health and strong nerves, told me, a few years ago, that something hus happened in her own experience which she supposed mist be what poople called second sight. A girl named R is, who had been killed that mraing in a duel.

One morning Miss Hosaner called upon her in the course of her risk, and found her better, she returned to her studio, worked as usual, and returned sieps till day break, she awake before daylight, with an entirely new and un-comfortable feeling that some bad dream had vanished from her memory and bad dream had vanished from her memory and bad dream had vanished from her memory and sub-

smiling face boked in upon her from behind the curtain. It was so real that she had no other thought than of her boilly presence, and exclaimed. "Why Res., how did you get here, weak as you are?" "When she stepped out upon the floor there was no Rosa there. Feeling perfectly sure that she was wide awake when she saw the face, she remembered the stories of second sight, and immediately alter breakfast, sent a boy to inquire how Rosa dit. He brought back word that she had died at five o'clock that moroling.

An initiate friend of mine, whose name I am not authorized to mention, has repeately told mention, has rep

raised in power."

Maine Spirituates State Conventione

The adjourned meeting of the Spiritualists of Maine, for the parp set of for may a State Organization, in order to secure a proper representation at the National Convention, and to promite the good of the cautes in this section of the country, met at Congress Hall, Portland, Tanarday and Friday, July 2017 and 30th. The meeting, was called to order by Names Parbish, Eq., President of the Portland Arbociation, at 11 oclock, a. M., Touraday, Minutes of the formet of the Country of the Portland Arbociation, at 11 oclock, a. M., Touraday, Minutes of the formet meeting were read and approved. The following delegates were reported as present:

Jaboz C. Wosdman, Dr. G. B. H. spkins, Mrs. H. R. A. Hamphrey, Mr. E. Fairfield, Mr. J. M. Toid, Partisad; Mr. J. J. Norris, Bradley; Mr. J. P. Hill, Sanuel R. S., Saco; Mrs. Atwood, Aubure; Mr. E. M. Allen, Ellsworth; Mrs. Lavina Moore, idelegate fron B. m., Cs. C. Scampment of Pyramids; Mrs. S. C., Vyles, delegate from Pyramids; Mrs. C. D. Vyles, delegate from Pyramids; Mrs. C. D. Vyles, delegate from Pyramids; Mrs. O. D. H. H. S. C., Wyles, and the traud Sacasopment of Pyramids; Mrs. G. D. Schotter of Pyramids, as explained by Mr. S. C. Vyles, onginated in the Spirit World, having for its object the promision of harmony and brotherly love, and the equality of the sexes in all the duties fand privileges of life.

On motion of J. C. Woodman, Esq. after stating the object and designs of this meeting, as committee was chosen to draft a constitution for the government of the organization, and, also, to draw up suitable resolutions to be presented to the curvention at its Friday morning session. The following were named:

J. C. Woodmin, E. G., Dr. G. B. Hophins, J. M. Todd, and Mrs. Likewish of the proper in the evening remarks from Dr. Hopkins, Mr. Vyles, J. B. Todd, J. C. Woodman, Esq. after stokes of the proper in the evening. The committee on constitution reported through their charmas, J. C. Woodman, Esq. after stokes of

This constitution was taken up, article by article, and after an animated discussion, adopted as a whole. A committee of seven was then chosen to nominate a brand of officers by the government of the association the enumer year, and report Friday morning.

The convention them resolved year and report of the second of the s

by remarks from Woodpan, Vice To A Smill and Mansfield, when the meeting was a larged to 1012 of clock Friday morning.

Friday morning at 1023 of clock, the convention was called to order by Jas Farbish, Esq. The committee on nominary in through their chairman, Dr. G. B. Hopkins, rep ried the Edlowing list of officers for the ensuing year:

J. C. Woodpan, Esq. of Farbish, Esq. The committee on nominary control of the Following list of officers for the ensuing year:

J. C. Woodpan, Esq. of Farbish, Esq. Smith, of Forciand, Secretary Smis Ince A. Blanchard, Fordiand, Secretary Smis Ince A. Blanchard, Fordiand, Secretary Smis Ince A. Blanchard, Fordiand, Assistant Secretary: R shert I. Hull, Fordiand, Assistant Secretary: R shert I. Hull, Fordiand, Trossurer, Ast Hurson, Fortiand, Mrs. Lavina Moore, Elisworth, J. W. Mansfield, Fordiand, Trossurer, Ast Hurson, Fortiand, Mrs. Lavina Moore, Elisworth, J. W. Mansfield, Fordiand, Trustees.

The committee on resolutions, through their chairman, J. C. Woodman, Esq. offered the following, which were most hearity adopted, after a close criticism and careful analysis.

Roblowd: That we recognize in the modern Spiritual manifestatius the principle that accounts for all like in uniferations, but in the Jewish Scriptures and proface history, ocalled, and that the only direct evidence of a tuture state is derived from this source; and we critially in vite a free discussion, to prove or disprove the truth of this proposition.

Rostogic 'That while we recognize the law of spiritual indux from the higher life, at the same time we are aware of the imperication of the channels through which it if was, an I hence fit in out infallible, but subject or criticism, and only authoritative as it appeals to the interior consciouness of each individual; therefore,

Rostogic 'That we will use our best endeavorate elevate the standard of mediumship and encourage by every means in our power all carnest and succere workers to cure uses, and discountenace all pretenders and hypocities, whose five

they may become more efficient workers for the good of others.

Resolved: That we, as a body of Spiritualists, sympathize with the grand philosophy of Spiritualists, and would july heart and hand with reformers in righting the wrong, whether in church or state.

Resolved: That while we recognize Jesus, Socrates, Contactus, and all other reformers as in some scase the seviors of others, nevertheless we think it the imperative duty of every man to bee sme his own savior by siving a true life.

Resolved: That a copy of these resolutions, with the proceedings of this convention, be forwarded to the Bauser of Light, the RELIGIO-Philosophical Society.

publication.

It was voted that a committee, consisting of the Board of Officers elect, be empowered to appoint seven delegates to the National Convention to be held at Bufflio, Aug. 31st.

The Convention their resolved itself into a meeting for conference, and remarks were made by S. C. Vyles, of Burks pirt, ass Hamilton and J. C. Wodenas, of Portland, and others, and the Convention adjourned to 7½ o'clock in the evening.

cause in this State.

The motion, the curvention then adjourced, so meet in this city at Congress Hall, Sept 7th, 1869, the week of the New England Fair, and we cordially invite the friends, not only of Maine, but of New England, to meet with us on that occasion.

Per order.

A sand-storm occurred in South March 24th, so thick that at many pla light had to be resorted to, to enable perform their work. Tole sand was leally examined, by Professor Pain fluid that it came from the African die

Original Essays.

For the Religio-Philosophical J Is Man A Free Moral Agent?

Is Man A Free Meral Agent!

BY TRUEMAN DEEMAN.

In my last article, I promised to give my views upon this much disputed question. I now proceed to fuffill that promise. I observe that the editor, and most of the correspondents of the JOURNAL, advocate the negative of the question; and labor hard to sustain their position; but thus far, I have been unable to find anything in the law of the process of the proc thus far, I have een unduce to much anyoning their arguments or assertions, to convince me of their correctness. This is not strange, for we view subjects from different stand-points, and have different modes of cogitation. Let all sides of all subjects be examined, then decide. "Prayer all things, and hold fast that which is good." I advocate the affirmative of the question. I hold that man is an agent, morally free; but before proceeding with my arguments, I will define the extent of that freedom.

proceeding with my arguments, I will define the extent of that freedom.

I do not boild that man has power to fly like a bird, nor to live under water like a fish. He cannot determine the color of his skie, or the size of his body. He cannot live a month, and enjoy good health, without food or sleep. I do not claim any such freedom or will power as that. Yet one great philosopher (*) argues thus:

"I presume that it is distinctly evident to every philosophical intellect that if the individual is a free agent, his freedom would exist prior to his natural birth."

his natural birth."

He then goes on to argue with characteristic absurdity, that the unb ra child could select his parents, his color and the country in which he would be born, and all such other little conveniences. But I claim nothing of the sort. I do not even claim that a man can will himself rich without putting forth some appropriate effort to secure the result. He cannot cause a house to creet itself is obedience to his will, without putting forth some appropriate effort to secure the result. He cannot cause a house to creet itself is obedience to his will, without puting forth the proper physical strength, and exercising the proper mechanical skill. He cannot cause one blade of grass to grow, or one car of corn, without using the determinate means.

There are laws in nature over which man has no control. There are other laws which he may control, or rather guile, by putting forth proper effort. Among the many varieties of houses in a city, a man may choose which he will take as a

effort. Among the many varieties of houses in a city, a man may choose which he will take as a model; and he may select the kind of seed that he will sow upon his land; but after the seed is sown, he cannot choose as to what kind of grain he will raise from that seed. He is free in choice of his seed, but he is compelled to reap the kind

sof his seed, but he is compelled to reap the kind which he sows.

A man wishing to spend a year in traveling, may choose to visit. New York or San Francisco; or he may choose to go to St. Petersburg, or to Paris. He is, free to select his mode of conveyance, but he cannot determine the time which it shall take him to go. He cannot will himself in New York in one hour, neither can he be in Paris in one-day; he has to go one mile at a time, or even one foot, until the whole distance is passed over. This much to show wherein a man is free, and not free in physical matter. I do not claim infinity for man. He is surrounded on every side by forces which he has to resist, and by-songe that are irresistible in their nature. Yet man is free within the circuit of his own capacities. There are physical possibilities for man, and within the range of those possibilities he is free. Outside of them he cannot go.

But is a man morally free? Yes, so far as he can set from motrue, he acts freely. Man is finite in his mental powers as well as his physical. I do not claim that he is always able to tell exactly what is right. The wisest of men frequently of things that are wrong.

I claim no perfection for man. And I admit that when a man does as much as he can, he is not to blame for not doing more, and when he ton to tolong more, and when he ton to tolong more, and when he

that when a man does as much as he can, he is not to blame for not doing more, and when he does as well as he can, he is not to blame for not better. So much I concede, that I may sion, there still remains a wide difference between the affirmative and negative of the ques

not be misuncersiond. Yet after all this e-mees sion, there still remains a wide difference between the affirmative and negative of the question, "Is man a free mozal agent?" I propose to examine that difference.

Laffirm that man is capable of acting from motive, and that every same man does act from motive, that he is possessed of the power of volition, i.e., of choosing or forming a purpose, the power of willing or determining. Webster says that "choice is the power of choosing." And Locke says "We have no choice unless the thing which we take, be so in our power that we might have refused it," And right here lies the difference between the affirmative and the negative. The one says man has power to choose or refuse a particular object, idea or course of conduct; the other says he has no such power, but acts as he is acted upon by some outside presence, or some interfor thought or impulse or some other, power beyond his control.

Now, the only way to arrive at a solution of the question, is by a careful examination of facts and arguments. Some object to the term agent being used in this connection, for say they,—"Aprest means one who exter for snother." But this is but a secondary use of the term. Web ster says:

"An agent is one who exerts power, or has power to act; an actor." Consequently man is an agent. The same author way that moral, in its distribution, is "the doctribe or practice of the detties of life, manner, conduct, behavior," herefore, man is a moral agent. But does man act freely or from necessity! "An agent for from necessity!"

of the duties of life, manner, conduct, behavior, therefore, man is a moral agent. But does man act freely or from necessity?

Free is: Exempt from subjection to the will of others, able to follow ones own impulses, desires or inclinations: determining ones own course of action." (Webster.)

"That which has the power, or not the power to operate, is that alone which is, or is not, free. (Locke.)

Now, does mush act from motire, or, from choice? Has he the power of choosing or refuse in the power of consisting or refuse in the power of contract of the the power of contract in the power of c

and beatings, and of deciding which object be will take, or which course of life, he will pursue? If he does possess this power, he is free; if not, not. Let us look at him. We see man in his ordinary walk and business transactions, acting, apparently, entirely free. The farmer, in the management of farm and stock, in the choice of his seeds and in the manner of their culture, appears to act with the utmost freedom. We can see no propelling power but his own will. Of course, he studies his business,—he reads books, he copverses with other farmers and stock raisers, and gets what information he can, relating to his business; among the patting it all together, compares, analyzes, digests, and then takes the course which to his mind shall appear the most desirable. And in all this process, he appears to act without compulsion. So 1: is with men in all branches of business, or men of no business at all.

at all.

We see men busily engaged in the several avcations of life, some laborlog, some trafficking,
some traveling, some studying, and some teaching; and each and all apparently propelled by
their own mind and will. And it not only aptheir own mind and will. And it not only aptheir own mind and will. their own mind and will. And it not only ap-pears so to the observer, but the actors in the world's great drama all think that they are act-ing freely. Each one thinks that he is guided by his own choice, and propelled by his own voli-

ing freely. Each one thinks that he is guined by his own choice, and propelled by his own volition.

There are many, to be sure, who wish that circumstances were different, and then they would act differently. Their sphere of activity is frequently circumscribed, but within that sphere they act freely, is me men perform labor which they do not like, and which they Would not perform if they were rich, yet as they can not become rich by merely wishing it, they choose to pursue their present course, rather. than some other still more undesirable; and sade men may be so surrounded by unfavorable circumstances that they have but one road to pursue to escape starvation, and even that may be blocked up. But such are exceptional cases, and do not interfere with the general law of man's free choice; but it is a strong argument against the present structure of society.

You ask a neighbor what man he is intending to vote for, or what prache he is going to bear; and he will give you such an suswer as will denote a freedom of choice. It will appear to you that he is acting freely, and he will think he is acting freely. True, a man may make a poor choice in all the above instances, still it is his choice. You will think that he could have selected some other paper or preacher, and he thinks he could.

Now, if men appear to us to act freely, and they, think they act freely, then what evidence have we that they do not est freely. Personal controlousness is the strongest evidence which we have concerning anything immediately relating to ourselves. Indeed, it is the only positive evidence which we have of our existence. We know we exist, not because some one tells us so,

have concerning anything inneutately reating to ourselves. Indeed, it is the only positive evidence which we have of our existence. We know we exist, not because some one tells us so, but because we are personally conscious of the fact. Now we are just as conscious of acting from choice, as we are of acting at all; or as that we exist at all, and if this consciousness is satisfactory proof that we are, then why not accept it as proof that we are, then why not accept it as proof that we are free? The man that steals his neighbor's purse or his horse, does so from choice; and he knows that he acts from choice and he knows that he acts from choice and he knows that he acts from choice and he knows that he acts freely in committing orimes, why do they manifest so much skill and caution in their transactions? If they are hapelled by some irresistible power to committed or murder, why do they lie around in secret places, to avoid detection; and if when they are about to grab the treasure, or strike down their victim, they happen to see a person near who might see them why do they hold their hand, and wait for some better opportunity? There is quite too much intelligence and calculation to attribute it to blind fatahty, or an irresistible law of our being. Again, if mancannot act otherwise than he does act, and if all his actions are just in accordance with the designs of his Creator, then why does his Creator punish him for his bad acts?

If the man who commits a henions crime, feels conscious that he has done just rigb, and that he could not possibly have done otherwise, why does flow crime, is too well established to be depict.

If a person willfully does another person an injury, he suffers for it, he feels remore, he experiences mental anguish, and that, bo, more idence which we have of our existence.

If a person willfully does another person an injury, he suffers for it, he feels remorse, he experiences mental anguish, and that, too, more or less, in proportion to the magnitude of the evil which he has committed. There is an element in man's nature which reproves him when he does that which he flinks is wrong, and approves of all his good-action. Man's conscience is always accusing or excusing him for his actions. And it does not less on the force of this argument, if we admit that man may feel condemned for a particular act which he commits to day, and yet learns by to morrow that it was no crime.

to day, and yet learns on the second of the order of the one man thicks is a sin, another may consider a commendable act; consequently, the conscience of the one would reprove, and the other approve. But it should be borne in mind that conscience is not an instructor, but a monitor. Knowledge comestinging the reasoning faculties. It is the duty of conscience to see that a man lives up to his best conviction of right, and if he fails to do it, his conscience goads him, and sometimes several.

his conscience goads him, and sometimes severely too.

Now I ask, if min connot do wrong; if he be compelled by the treassible laws of his being, it do just as his Creator designed him to do, ther why has that Creator placed an element in him which, is often punishing him for his we tions? Sometimes that punishment is very severe; we have many well attested instances where min have committed marrier and then field to some distant country to avoid detection; ver there, beyond the reach of the hand of justice, and surrounded with all the comforts that ill-

gotten gold could urchase, they were iniserable, their consciences were lashing them; they were not at ease by day, and they were frightened by night visions; they saw a spy in every stranger, and a spectre in.every night sh dow. And thus they suffer till life becomes lasupportable; and they return to the place of the crime and give themselves up, confess their crime and die.

Now, I ask again, if that man or those men, had done nothing wrong, or if they had felt that they could not have avoided the act, and of course were not to blame, why were they thus punished?

punished?

From all that I have been able to learn of the works of God in nature, and from what I have gained by intere urse with men, and especially from a close study of my own powers of mind for more than half a century, I have arrived at the property of the control of the from a close study of my own; powers of mind for more than half a century, I have arrived at and unwavering conviction, that man is mentally and morally free: that when he has examined a proposition, he has power to choose or refuse, consequently he is held responsible for his actions; that God punishes man for sin, and that it is the duty of society to protect igself and each member of it, from the depredations of wicked men. Two objects should be kept in view, in inflicting punishment; first, the protection of the innocent, and second,—the reformation of the criminal. God appears to have those objects in view, and man should learn of him. I do not approve of hanging men up by the neck, nor of frying them in melted brimstone. They can be put to better use. No man is so bad, or so deeply steeped in sia, but he may be made good and happy. But the way to make him so, is not to flutter him up with the idea that he is just as good as any one else; that God is entirely satisfied with his present course; that he is but carrying out the dasigns of his creation, and that society has no business to interfere. I consider such teachings very detrimental to society, as well as to transgressors.

Of course, if the doctrine of man's free will be established, the doctrine of "Whatever is, is right' falls. Let it go. Indianapolis, Ind. 1852.

For the Religio-Philosophical Journal

For the Religio-Philosophical Journal Mesmerlem, Magnetism, Psychology and Somnambullam, etc.

Sommambullism, etc.

BY WM. B. FARSESPOCK.

Bro. Joses:—Mesmerism, Animal Magnetism, Psychology, Pathetism, Neurology, Artificial Somnambullism, and Natural Somnambulism, and Indian and alifer only as the state has been entered, or was understood by the seculed congrater, or their lism, are all one and the same condition, and differ only as the state has been entered, or was understood by the so-called operator or their subjects. Mesmer deeming it necessary to ascribe the condition to some cause, concluded that It was magnetism, but as he could not demonstrate its qualities to be the same as those of mineral magnetism, be tangined that it was something analogous to that fluid, and as he supposed that if only existed in man and animals,—called it Animal Magnetism. The experiments, however, which were caused to be made by the French King and others, as I have stated in several articles published at different times in your JOUNNAL, has proved conclusively that magnetism has nothing to do with it, and that animal magnetism, has proved conclusively that magnetism has no existence in nature. The condition known by the title of natural somnambulism, has frequently occurred,—and been minutely described by the earliest writers of antiquity, and the phenomena exhibited by those who fell into that state, being extraordinary, were not understood, and many writers mistaking appearances for facts, ascilbed marveloxs powers to them; consequently, many statement were published, of so contradictory a nature, that the existence of such a condition at all, was for a long time questioned by all who had not witnessed it; and even now, although the existence of such a state is generally acknowledged, the true nature of the phenomens, or the powers of persons while in it, is but imperfectly understood.

Natural somnambulism and that which has been artificially induced, are the same condition, differting only in the manner of entering it, the natural being generally entered during

tion, differing only in the manner of entering it, the natural being generally entered during natural sleep, while the artificial is entered from natural sleep, while the artificial is entered from the waking condition, and is best effected by proper instructions heretofore fully detailed in your paper. The phenomena and powers of subjects while in either, are alike, and differ only because the one can, at will, be conscious of the external world, and converse with those upon whom they place their mind, while the other can not, and when spoken to, awakens, unconscious of all that has transpired while in the condition.

Those who are in the artificial state, being

unconscious of all that has transpired while in the condition.

Those who are in the artificial state, being able to see, hear or converse, can be instructed, and may, therefore, at pleasure exercise, or use any of the extraordinary powers which they possess, and as they have power at any time to arouse, or to throw any part of the body into the insensible condition, even when the head is perfectly awake,—they can at any moment relieve pain, and in case of an accident, can keep the parts, which may have been injured in the insensible state until perfectly well, without experiencing the least inconvenience during the restoration.

Psychology differs from a that.

out experiencing the least inconvenience during the restoration.

Psychology differs from artificial somnambutiant, toasmuch as it always requires some one who is ignorant of the true nature of the condition to manage persons while in that state, and who. I am sorry to say, pervert, and for ridicalous purposes, exhibit powers that properly divested, would not only be interesting to a philosophical mind, but useful as an agent for the correction of evil habits, the prevention of pain, and the cure of disease, etc.

Artificial aomanubullam, on the contrary, although the same condition when in different hands, and properly understood, enables subjects to enter the state at pleasure, and when in it, to take advantage of all the powers which are natural to the condition, independent of any one's control, and isstead of making an idiot of a Daniel Webster, it will be more likely to make a Daniel Webster, it will be more likely to make a Daniel Webster, it will be more likely to make a Daniel webster of an idiot.

Pathetism is a name given to the same con-

dition by the editor of the Magnet, and as persons who are in that state, have the same powers, and if properly taught, could exercise them in many ways to the advantage of themselves and others. It is therefore evident, that pathetism, as well as the same condition improperly managed in many other cases, is not only a distinction without a difference, but like them, a barrier to truth, and a block in the way of usefulness.

barrier to truth, and a block in the way of usefulness.

Neurology is also a variety of the same condition, and differs from artificial somnambulism in nothing but the extreme susceptibility of the subjects who naturally enter and throw themselves out of the condition with such facility that it is impossible for a casual observer to notice when they do the one or the other, and when neurologists or sympathetic operators meet with such cases, they furnish good dupes for their impositions. I say impositions, because subjects could do the same thing themselves, independent of the so called operators who profess to effect them by their own will-power, or unnecessary interference.

I have met with some subjects who, although never wholly in a somnambulic condition, could at will, in an instant, perform clairvoyant and other experiments, and when they did so, the only visible difference in their appearance was that the eyelds drooped, and the eyes had a drowsy book, and was evidently at that instant in a somnambulic condition, and regained its usual expression as soon as it was thrown off.

This condition, therefore, is folly a partial state of somnambulism, and as it is possible for such persons to let the eye fall into that condition in an instant, they could do it as well without the interference of any one as with it.

The condition called "second sight," is also simply a partial state, and the clarroyance in this case, is natural, and by many believed to be unavoidable, but is only so because the nature of the condition is not understood.

The same state of the sight is also induced by the Egyptian Magicians, and is effected by some ignorant person, with what are called "carth mirrors," which consist of a square piece of looking glass upon which useless figures, names, triangles, circles and letters, etc., are excribed. This glass is by them taken into a dark room, and looked into until clairvoyance is often induced and its possibilities exhibited.

The same condition-is also often effected by some ignorant pers

somnambulism has played a conspicuous part, or tather has been the cause of all the phenom-ena which have been witnessed as well as the or tather has been the cause of all the phenomena which shave been witnessed as well as the powers exhibited by persons while in a seming-ly different condition. A little discrimination, however, with the necessary experiments, will soon convince any one that somnambulism is at the root, and is the cause of all the phenomena which have been exhibited under various names, shapes and conditions, too often perverted and never perfectly understood. It is unfortunate that such has been the case, but with a due regard for the truth, and a perseverance equal to the importance of the subjet, a revolution in the sele co will be eff cied, and instead of doubts, difficulties and perplexities, we will have new developments, ures and benefits, which add to our store of knowledge, comforts and happiness—desideratums devoutly to be wished for, and which certainly will follow a proper understanding of the laws which a wise and beneficent Creator has established from the foundation of the universe.

Pendleton, S. C., Feb 20, 1809.

For the Religio Philosophical Jou nal, ganization Once More BY VERITAS.

DEAR JOURNAL.—I wish to cheer and congratuate you upon the growing influence of your platform, and the satisfaction with which, all, reading your outspoken articles, hell the clear, brave and uncompromising pages of the weekly messenger. It is a notable fact that the success of the Journal, in riding down one of the strongest oppositions, of the day,—has be en secured by an open, fearless and undincling defense of the cause, regardless of all partizuaship, and in the interests of that, which is most central, and therefore, most vital. Neither bending to personal plque or petty opinions, equally fearless of organized effrontery and covert treachery, the bold and true reformer has nothing to discourage him; and were it possible by some Wall street would still hold its trae place, and no other, in the honest convictions of the people. There are thousands of thinkers left, who love the ring of the pure metal, but know they will never get it at any faro without the sacrifice of all that is deal in the way of principle, and such are to day seeking a currency that does not moritange the soul to any gambling institution. With this presumble, I will'come more directly to the subject at issue,—Way is it our friends codesantly inquire, that Spiritualists are so unsuccessful in organizing: It seems but the work of a moment to explain. Firstly, then, we have made a troad declaration of our platform, in, which we have asserted the claims of strict integrity and impartial justice. Our spossion, honor and fidelity among ourselves, and with the work of a large. We did not start for our faceds, to cationize a leader or proclaim a creed. We did not start upon any specious. Dean Journay .- I wish to cheer and con

pretence, by which we should make ourselves a moneyed power, or a high S ate or Church despotism; but in the purity of our first and sholiest love, we had met the angels upon the Mount of Progress, and only desired to sound their "glad iddings of Joy" in the ears of blinded millions, and call them up higher. As long as this sacred feeling of love for all humanity inspired us, we were bringing thebands into the ranks, and drinking the cup of peace and blessing. We never, thought of organization only as a school, a family, a meting, a choir, a library, etc." All, this had distinct reference to the local and home movement, and to no other. It sought to improve both parent and child at the same time. It was just as free to the poor as to the rich, and the rich were just as free as the poor, to support and bless so noble a cause. It had no pompous show of authority or excommunication to lift over the heads of the people. It did not say in its immaculate wisdom, "Poor Fool, its no use seeking a passage to Rome without your five dollars." But there came a change. So, proscription commenced, taxation commenced, usurpation commenced, and some ambitious Jedas ran off with the money bug to sell the Jesus or get him crucified. A plain, straightforward, outspoken, Nazurene was too much for the money changers, and they forgot these words of prophecy. "And I, if I be lifted up, will draw all men unto me!"

The home movement,—carrying the pure principles of justice to every door in the land, would not fatten Rome, and people would not wear green goggles much longer, when they found by true sight the value thereof. But it requires a strong power to arrest a downward tendency; "the blind leading the blind," is

found by true sight the value; thereof. But it requires a strong power to arrest adownward tendency; "the blind leading the blind," is toward the dich of all injustuce and meanness, and the tempations to hide or justify, ends in complete betrayal of our holy principles!

Secondly and lastly, then, for this article, men aspired to be leaders and officers in this movement. Ambitious men are not always honest men; they may have tace, craft, cunning, and it becomes rapidly developed by practice. Sich men are governed too much by selfishness;—possess too much art and design for so pure and benevolent a glospel as Spiritualism. In National, State, and Local organization, this spirit has, wound its destructive coils. The National Association Wall St. said, "We rule." Little State Chanticleer replied, "We rule." Little State Chanticleer replied, "We rule here!" Local bintling, putting on a flourish of wings, crowed once, twice, or three times, and being so often picked, "kicked against the pricks," at last, and yielded up the ghost. "Who killed Cock Robin?" Who sped the arrow? Every blessed sout of us locing position, authority, money, at the expense of cirtus, integrity, proce! Indeed, there can be no locing organization, when there is no true association of principles. More being good, may rule in a "spiritual" dynasty, but what protection has it for its victims, superior to the old etced,—chair this molern Penteerst torn from the bleeding form of Humanity? In this article, we do not deny by any means, that true souls, divinely inspired, have been drawn into cooperation with State and National movement; but flow many, seeing the tender lambs of the flock in the hands of the shearers, have warmed them. not life again, and pointed to the remedy! When men, as officers of any society, refuse or neglect by any act of theirs, the duties and obligations of their position, breaking their plighted worl to society or speaker, it is bad enough for the cause,—and when members of any household of faith or reform, stoop to villify

Oxygen Gas.

The College Courant says that, in order to prove the often-doubted fact of the decomposition of earbonic soid and the formation of vaygen by the leaves of piants. Bous-ingault has introduced into mixtures of carbonic actic gas and hydrogen, and the former gas and hitrogen, first a clean, attick of phosphorus. As long as no oxygen is present, this element does not undergo slow combustion, thereby giving off vapors: but as bodies as a green leaf of any. plant was carefully brought into the gaseous mixtures standing over mercury, the slow combustion of the phosphorus began, owing to the decomposition of the carbonic acid and the formation of oxygen. This action takes places also in diffuse daylight, but not during twilight; leaves wherein the chlorophylis not fully developed do not act in this manuer.

Zhiladelphia Department

BY..... HENKY T CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholes do or rotall, at 614 Race street, Philadelphia.

Community.

Community.

We have received the following communication on this subject. If it be true that "To know one-self diseased is half a cure," there can be no doubt that the social system of to daylis "half cure," for everybody knows it is sick. But the great question is how shall we cure the other half.

Efforts have been mide in various directions to do this, but we far, we believe, with very little effect. We have watched these effects, and are compelled to say that they do not give evidence that men have advanced to those unitary conditions of feeling and, interest that will enable them to live happilly by having "all things in common."

Next comes the plan of having more things in common than in ordinary society to day, and especially entary action mone certain reforms. This plan has succeeded better as is exhibited by the friends at Hopedale, Mass, at Hammonton, vine-land and Anchors, New Jersey, but in none of these places has the abandonment of separate family arrangements and separate homes been adopted. That economy of thee, of money and labor would be obtained by such a plan, there can be no dault, and that munking will come to a condition to chary out come thing similar to this, is also probable, if we understand the community at Wallingford, Conn., and Oneida, in Western New Jersey, Mr. Such results as propos d can only be reached by experiments, which slone lead to a knowledge of truth. We give place, therefore, to the proposition of our Brother Go. D. Henck, so that if any feel moved in this will cont, naw write to him. Letters addressed to Hammonton, New York, or 210 Franklin street, Philadelphia, will receive attention.

"To all who desire to establish a higher social condition of life than the present selfish one."

210 Franklin street, Philadelphia, will receive attention.

"To all who desire to establish a higher social condition of life than the pregent selfsh one, in which they may live truly and naturally, so that they may unfold their physical, intellectual, moral and apiritual faculties harmoniously; those yap orecognize the fact that every thought and act of our lives either clevates or retards us in the scale of progress, can see that we might place ourelves in a much better positions for our clevation, and especially our children, by framing reform settlements, associations and communities. We wish to secertial now many are willing to commence this good work."

"Please address the writer briefly, stating what, in

"Please address the writer briefly, stating what, in their estimation, they would consider essential for the establishment of a happy association or community. Let every head of a family or a representation of several families, state the number of persons they represent, their ages, occupation, etc.; what amount of property or funds they are willing to invest or contribute; whether they prefer a reform settlement, association or community, loads ded wellings or the more economical unitary buildings with every convenience; the location they prefer, and if they know of a good one, what advantages they posses."

"Let every one write freely that we may know what they desire, and see how they can be arranged as as to harmonize in settlements, associations or communities. Of course, no one will be expected to join before they are satisfied with all the arrangements."

"In this way, several settlements may be commenced; or one settlement, embracing the different forms might be so arranged as to all and assist each other. To facilitate and complete the arrangement, if may be necessary to issue a circular giving all the particulars sud phases."

Life .-- Number One. CONSTITUTIONAL VIGOR

In these articles, with which we greet our numer-our friends, from week to week, we do not claim originality in ourselves, but at the same time, we hold ourselves responsible for everything written

Conscious of the presence and aid of loved of

Conscious of the presence and and or tower onto mot seen by mprial eyes, we give utterance to the thoughts that come to us. The subject of life is one in which we are most deeply interested, and to which we have devoted much time and thought,—in conjunction with oth-ers on both sides of the "River of Life," called

The subject of life is one in which we are most deeply interested, and to which we have devoted much time and thought,—in conjunction with others on both sides of the "River of Life," called "Death."

In our finite attempts to describe the Infinite, it has been a favorite expression that "God is love." We might with equal propriety asy "God is life." Life is the principle in the universe which expresses itself everywhere in the power to retain certain elements, in peculiar relations to each other, and thus form what are called bodies or organisms, which are supposed by some to give orligin to life, but which in reality are only expression, of it. We do not accept the idea of the inertia of matter; we think matter is but an expression of certain currents of force, which produce it, and which currents, being eternal, hold (these forms during certain periods, and then let them go, not to die, but to give another and more beautiful one in some other expression. Hence, the grandle rock and all the primitive crust of our common mother earth, is full of life, expressing itself artikingly in its permanency, which is so continuous as to be a good prophecy of immortality. But decay, dis integration and death (so called), are just as much a part of life as this durability.

The laws of life, and the law of progression interiors and all the primitive crust of our common mother earth, is full of higher development, of the lacresse of whose kingdom, there shall never be an ead. In the soil, the germs of higher life are born through the operations of divine laws. The next expression of life, heretofore, has been diffused; here we find—the continuous also be part of life as his durability.

The laws of life, and the law of progression of higher development, of the lacresse of whose kingdom, there shall never be an ead. In the soil, the germs of higher life are born through the operations of divine laws. The next expression of life, heretofore, has been diffused; here we find—the common of a listince expression of life. Flowing We might with equal propriety say "God is life." Life is the principle in the universe which expresses itself everywhere in the power to retain cerenta. In peculiar relations to each other, and thus form what are called bodies or organisms, which are supposed by some to give organisms, being extended the some other supposed to the supposed to the

berself; never makes suy form so perfect, that she thinks it worth repeating." When homogeneous, and apparently similar cells thus combine, their powers as life centers continue and in the lower forms of vegetable and animal life, we may take very minute portions of the body, and these, under favorable conditions, will grow and form other bodies, similar to those from which they were taken. Ascending in the scale of vegetable life, the life-centers diminish, and this forms one criterion by which we know that we are according. In order that we may have those lesions everywhere mpressed upon our minds, Nature is presenting numerous illustrations of it, and justing our study by their beauty. Thus some trees have a few life-centers. We may take a leaf or a bud from one, and engraft it in another, and we can thus remove a life-center, which will retain its original character apdectneys versions.

a life-center, which will retain its original character apaden, may surroundings.

Some of the lower grades of animals have these life centers so distributed that we many as in the case of the hydra, cut into various sections, and each one will form a new polyp, because each part contains a life center.

But these distinct and separate life centers, are not with a very high development or the animal plane.

There must be a community of powers, and interests in order to give constitutional vigor in the higher forms of hic. Hence where a great variety of organs are formed in one organization, capable of producing distinct functions, there is but one grand life-center as the result of theses.

We have made these remarks prediminary to the embyect of constitutional vigor in the human form. We speak of the life of the homogeneous forms of plants and animals as low where all parts are so marriy alike as to appear as one, and all perform similar functions.

As life as edgods, it forms a community, increasing in the number and variety of powers with each upward step. Man, therefore, as the highest form of life, the head of creation, described in the digurative atyle of the oriental language, as the central soul to which was given dominion over the beast of the field, the fouls of the air, over the fishes of the sea, and over every plant and over every plant and surface of the sea, and over every plant and surface of the sea, and over every plant and functions of the system. Two causes, then, tend to shorten the natural duration of human life,—first, the imperfection of certain portions of the system, and every one is suffering weakness. In some part of the system, then, tend to shorten the most favored conditions may be compared to a severe gale, some parts of it will be rent.

The study of our lives in regard to this, should be,—first, to discover these weak points, and then protegis and strengthen them, and if possible, bring them up to an equal standard with the others.

The study of our lives in regard to this, sho

organism to a community, we should not town meetings frequently, and have reports from every portion of the commonwealth, even to the very bylaces.

As in all good governments, we should see that the roads are all clean, the bridges all in good order, the fences up, and all the children sent to school, and in the language of the Duke of Wellington in regard to old England, "We should expect every man to do his duty."

All the functions, voluntary and involuntary, may, and should be aided by properly directed mental efforts.

Pursue these plans, and few of us will have our names recorded in the bills of mortality until we have passed four score years, and all these winters have whitened our locks, and the joys of as many summers have made like's bourcep peacleat, beau tiful and grandly happy. Then with full coustite tiouslying, we can adopt the language of the old patriarch, "Now, Lord, let the servant depart in peace, for mine eyes have beheld thy salvation."

Let us, then, as true ploneers in the great spiritual work of the age, maintain our position boldly and unfinchingly. Let us proclaim the truths that come to us from day to day from the glorious mountains of transdig tration all over our land, for we know that they who are with us, are mightler than they this are, against us. Let these cha, in the brief twenty-one years of our more heal spiritual experiences, begin to feel like reterans, be cheered and encouraged by the vast number of recruits that are coming daily and hourly to the ranks, as well as by the fact that there are thousands of men and women, usbic and true hearted in the church and out of it, who are ready to take their stand upon the side of this great truth whenever the rems of tyranger shall be drawn so tightly that they can no longer be at peace. We know that nothing has done mere to avake an interest in Spiritualism in our city during the past winter, than the low and scurritous attacks of an anonymous writer whose explosions were cityen as those of A. Con Denser, in one of our weekly papers. There was nothing in the article worthy of reply except a question as to "What good has Spiritualism dones" which our readers are aware was ably replied to by Brother Forster. The personal sneers with which the article abounded, and in which we were honored by the mention of our name, would not call forth a reply from any one poised on the consciousness of integrity and truth. We believe with Hearty Ward Brecher, "That it is a poor compaign of life in aman is to be continually marching up and down keeping sentined to his reputation." Nor do we think it necessary that we should rush forward in defense of truth from the attacks of scurrious writers, whose chief ain is to call respectable persons into a contest with themselves, in order that they may gain some notoriety. oriety.

toriety.

Our business is to speak the truth in firmness and without the fear or favor of any. So In this great condict, we have no personal alms, but principles to defend.

If we have found the truth and are able to present it to the world, it will stand and we shall be strengthened in and by our isbors.

Finding as we do everywhere, willing hearers of the great truths of our religion and philosophy, it would be folly in us to go aside from the beautiful path that lies before us, atrewn as it is with flowers, to remove the decaying rabbish which we may find there.

Our march is ever coward, and we would invite.

ind there.

Our march is ever coward, and we would invite all Spiritualists to examine carefully for themselves and what they can do in the split of this new yeas pel, which is not only "peace on earth and good will to all men," but light and life, knowledge and power, strength and beauty.

sill to all men, "but light and life, knowledge and power, strength and beauty.

One thing we may all do, and that is, circulate our papers and books. It is not creditable to the Spiritualisa of this country, that we have not done much more in this direction. We understand that there are more than thirty thoisand Spiritual papers issued weekly. How easy it would be for the millions of Spiritualists of this country to circulate three times that number.

We have never found any difficulty in getting readers for all the papers, and we have circulated thousands of these all over the country, and consider to one of the best means of investing money. Friends, so to it that you circulate the papers well, take as many copies as you can of all these; they are all good; some most one want and some another, and thousand-read these who have no other opportunities for knowing anything of our cause. Let every one try what they can do in this direction, and we will find as the contest thickens, the conflict of ideas become more severe, there will stand up for freedom and right, for trath and justice. Let us beware how we prophesy war and bloodshed in this particular direction, for this will have a tendency to produce it. Never prophesy evil,—it is a negative power and will not stand unless it is sustained by some, positive influence and this is one which tends to hid it up.

evil.—It is a negative power and will not stand un-less it is sustained by some, positive influence and this is one which tends to build it up. How often have we seen the tendencies of these prophecies to fulfill them-selves, and regretted that wiser councils had not prevailed.

The American Association of Spiritualists

We are aware that many are looking with deep integed toward the approaching meeting of this Association. We have attended all the National Conventions except the first it Chicago in 1808, and are estisfied that there has been a steady in-

Association. We have attended all the National Conventions except the first it Chicago in 1805, and are estisfied that there has been a steady increase in the interests in these.

We were glad to see the suggestions presented in these columns by J. K. Balley. At the Convention held at Rochester Jast, a new phase was introduced looking to a more perfect organization to meet the demands of the times, and carry on the work during the interval -between the annual meetings. A constitution was adopted with great unanimity, but certainly with too little deliberation. A board of trustees were elected whose report for the year will soon be before the public. No one who was present at that meeting, and saw the carnest feelings that prevailed there, could fall to see there was evidences that the time had come to more forward in the work. A year's experience will coable us to review the whole matter and suggest improvements. The B and at its last meeting proposed some changes similar to those suggrested by Dr. Balley in the article referred to. We agree fally with the proposition to send our missionaries where there are no organizations, especially in the Societies, as we did in Penasyivania, should invite the missionaries to labor with and for us. We expressed a hope which has become more firmly impressed upon us by the last year's experience and labors, that if the American Association conditions of the surface and modified that it shall accomplish this work more effectually than it has. The suggestions of Dr. Balley that we should discuss those matters freely, and be prepared to act intelligently, are good. If we are true to our glorious canes, and are only seeking the real good of humanity, which can be better promoted by the appeal of the surface and so the promoted by the appeal of the surface and so the promoted by the appeal of the surface and so the promoted by the appeal of the surface and so the promoted by the appeal of the surface and so the promoted by the appeal of the surface and so the promoted by the appe

Creton Water.

Analysis proves that the Croton water is more than ordinarily pure, when compared to the water supplied to other cities. It is analyzed twice a mouth during the summer, and the average of 12 analyzes last summer showed in a gallon of water 831 grains of inorganic matter and 1,14 grains of organic matter. Rome is cleaned the only others city in the world which payrides its inhabitants a more boundful supply.

Is It Magnetism, the Devil, or Spirits, Good, Bad and Indifferent!

In It Magnetism, the Devil, or Spirite,
Good, Bad and Indifferent?

Be ye spirits of svil, or are ye gobiles dameed?

If a man comes into your house and after the
usual compliments of the day, tells you that he
has just arrived from Sin Francise; that he is
well acquainted with your brother with has a
hardware store on Montgomery street in that
city, which brother you very well know to have
starred for California last year with a stock of
hardware; and if in addition to this, he brings
with him a letter in your brother's own hand
writing, toll of good news and wholesome advice, and commending the bearer, John Smith,
a Christian gentleman, to your kind consideration, will you be so wanting in good sense as to
persist in calling Mr. Smith by some other
name?

Or, conceding the name of Smith, which he

persist in calling Mr. Smith by some other name?

Or, conceding the name of Smith, which he claims, will you be so unwise as to denounce him as an impostor, not from California as he claims, but a spirit from the home of the damnea, sent to delude you with forged names, lying words and deceiful promises? Will you not's say, rather, grasping him warmly by the hand:

"Thanks, Mr. Smith, I am glad to see you! My house shall be your home while you stay."

Why, then, will you reject a visitor from the other world? He connectaining to be a spirit, and brings, you a letter in your brother's own handwriting, or it may be that he speaks to you in a tongue which no one present can interpret; or it may be that he comes to you as the spirit of your own brother, a good spirit, breathing hope into the ears of the debased and fallen, and holding out promises of ineff. bile biles to those who disting it, and immortality to all. Why call this intelligent visitor by the name of electricity or magnetism?

At all times, in all places and under all eigum

this intelligent visitor by the name of electricity or magnetism?

At all times, in all places and under all circum stances whatever, when the phenomena termed Spiritual organ, the claim, "I am a sepirit," is invariably made. Is magnetism an intelligent agent and falsifier? Is the consciousness of the well-meaning medium suspended in order that his spirit shall utter the falsehood? Do the minds of those precent by consociation of iniquity conspire to cheat themselves? Or has the Devil been converted and changed to a preacher of righteousness?

The medium does not say it is a spirity for the medium is unconscious. The spectators do not say so, for it may be that they are all disbelievers in immortality, but the thing itself, through the unconscious mouth of the medium, or through the unconscious band of the medium, or through the unconscious band of the medium, or by rapping on unconscious wood, says, "I am the spirit of your brother whom you buried, and am here to tell-you that I am not dead but still live."

Kansas City, Mo, July 12th, 1869.

Mineral Water.

The waters of Ballston Spa 20 years ago rival-ed those of Saratoga, in the same county; but were finally lost, owing probably to some improve-ments, which diverted the course of the current. ments, which diverted the course of the current. But of late they have been revered by a man who had bored in artesian well for oil. He found no oil, but a rich supply of mineral water burst up at a depth of 571 feet. The Chemical News says that he had passed through the Hudson river, Trenton, and Calciterout socks, into the Potsdam sandstone. The opinion is expressed that the Saratoga springs are due to a fault in the rocks, which allows the water to be brought up from a great depth. The valley indicates a line of fracture, the strats on the west side being much higher than those on the east. The water from the well contains double the mineral matter of the Saratoga springs, and is highly impregnated with gas.

SPEAKERS' REGISTER.

PUBLISHED GRAVESTOCKLY RYENY WEEK.

DE GROUIL, this list, should be reliable. It therefore hewas Locturers to promptly could be
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arrand by special correspondence with the individuals.)

J. Madison Allem will lecture leff-tree Hante, Ind., six nonths, from May lat. Address box 709.

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Mrs. M. K. Andreson, trance speaker, Taunton, Maiss., P.

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Dr. A. T. Atzos. Address box 2001, Bochester, N. Y.

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James M. Burses. New Castis, Ind.

Jacopp Baker, Roltor of the Spiritualist Janesville, Wis

Wm. Bach, 163 South Clark St., Chickgo.

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Dr. P. B. Bandolph, care bux 2302, Biston, Mass.
Dr. P. B. Bandolph, 100 Malnetrest, Providence, B. L.
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Mrs. Charlotte F. Taber, trance, speaker, New Bedford

Mass., P. O. box 392.

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Clair street, Clevelend, O.

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Dr. Samuel Underbill, No. 12, 223d at. Chicago, Ill.

Dr. J. Veiland, Ann Arbor, Mich.

A. Warren, Beloit, Wi.

Mrs. E. E. Warner, Box 329, Davenport, Lowa.

N. Frank White, Providence, R. I.

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F. L. H. Willis, M. D., 2W-887 Fourth street, New York.

Dr. E., B. Wheelock; Papaker, Mew Hartford, Lowa.

Mrs. Fanis Wheelock, Captoryant, New Hartford form.

E. V. Wilson, Loubard, Ill.

Mrs. N. J. Willes, 3 Teumont Bow, Room 16, Boston,

Mass.

Mas. J. Wilse, 3 Teumont Bow, Room 16, Boston,

Mass.

Mass. M. J. Wilcomeon will speak in Onarga, Ill., during lune. Address, Care of S. B. Jones, 192 S. Clark Street, Sticago, Ill.
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Hendy C. Wright. Address care of Honner of Light, B. ton, Man.
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Address, Wankegan, care of Grore G. Fergeon.
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EDITOR, POSSIBLES AND PROPRIETOR.

Late the
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etters and communications should be add es, 192 South Clark street, Chicago, Il

The Pen is mighter then the Sword."

THE CRITIC REVIEWED.

The critic reviewed.

There is a paper published in Chicago, called the Universe, and although mainly devoted to light residing and the advocacy of women's rights, it occusionally allows in its columns an article to appear on Spiritualism. In its issue of July 31st, its leading editor allows himself to gravitate to the position of a common black-guard—the space traveled to accomplish his object not being far—and in that position, attempts to criticise an article that appeared in the Journal of Feb. 13th. It is not our mission to allow ourself to gravitate to the plane occupied by to criticise an article that appeared in the JOHN ARL of Feb. 13th. It is not our mission to allow ourself to gravitate to the plane occupied by the editor in question, who in endeavoring to criticise the p-sition assumed by another, becomes a muddled and so full of angularities that all his efficie only expose his 'nherent weakness.' It certainly would look ridiculous and foolish for a wild Camanche Indian to criticise the result of the solution of a problem in mather matics, involving circles, angles, tangents, cotangents and logarithms—equally so does the editor-in chief of the Universe appear in endeavoring to criticise an idea, in regard to which, he has not this ability to form the first correct conception. The critic should be a philosopher. Even a man of culture, whose mind is well stored with incidents of history and classic love, relying altogether on the ideas of others to form an opinion for himself, and lacking close thought and originality, should not venture into too deep waters. too deep waters.

too deep waters.

The position which we assumed in our leader
of Feb. 13th, is further elucidated in the Journ
NAL of Feb. 20th, April 1st and 24th, May 1st
and June 12th, and 4lso in the one of August
7th. We assume thereio:

1st. That as God is all-powerful, wherever it nature or the human family, power is manifested, it must necessarily be a part of Ilim—a part of this induite Power.

of this infinite Power.

4th. That in all of God's manifestations, we can find nothing but the harmonious action of law; that the seeming discord which we often see manifested in the workings of natural laws, when rightly understood, will be considered

otherwise.

5th. In nature, we see a manifestation of God, for there is power manifested, and it, must be a part of the infinite power of God—in man in whatever relation in lite he may be situated, we also see power manifested, and, of course, it must be a part of the same infinite power, otherwise there would be a power outside of God, hence He could not be all powerful.

He could not be all powerful.

Of course, the criticism referred to, is based principally on short quotations from our article, and although perverted in meaning, they shine forth like diamonds in a dirry pool, and are, in fact, the only redeemin trait incurprated in the criticism in question,—in fact all the writings of this critic would amount to but little if they were not seighed down with extracts from the Jodinaxt, or from history, or the poetical effusions of the past and present,—a position that all will sustain us in who are acqualated with his book for his writings in the various Spiritual papers. You may search his book from beginning to end, and if you can find a single original idea therein—original in the sense in which mankind use the term—you will disappoint hundreds of literary men who have carefully examined it. We say this much in no spirit of unkindness, for we believe the work will do good among the ranks of Spiritualists; but to convey the idea that a man who will write a work of several hundred pages, and not therein present an original idea, not daring to venture on disputed domain, should not attempt to sus tain a new theory that requires,—not only culture,—but a mind that can grasp mutuitively those complex questions that are closely connected with the destiny of man. While we would not breathe one unkind word towards our broth er—for God knows we do not entertals anything of the kind—we do say that he lacks that originality of thought, that intuidve perception, that range of comprehension of Nature and her works, that must necessarily be engrated in the human much before it should venture the discussion of abstruse subjects. In the criticism in question, the writer places himself in a curious Of course, the criticism referred to, is based works, that must necessarily be engrated in the human mind before it should wentere the discussion of abstruce subjects. In the criticism in question, the writer places himself in a curious position, for he has sustained what he attempts to deary. Such is often the case with thisse, who, lacking originality of thought, establish the very idea which they wish to cestablish. Thus the South in endeavoring to sustain slavery and family engraft it in the institutions of four country, abolished it; the cardinals who cetracized Callideo, and endeavored to show the fallacy of his theory, animated the world with a new thought, and putationed what they wished to deary. Such is often the case, unintentionally of course, with a critic whose mind is so attuned that is responds only to historical and pretical extracts, and whose plait guidee could not possibly advance with him on dispated domain, in the fields of abstrues philosophy. In one of his articles in the Spiritual press, he takes this po-

sirion, "that God is omniscient, omnipresent and all-powerful," and thereby, inadvertently of course, proves what he attempts to deny in his criticism. For if God is all powerful, not a tiny leaf c n move, or a bud disclose its blossom, or the filthiest turtle in a muddy pool raise its head, or man d anything god or bad where power is involved (and he cannot do anything without power to do it), that can be anything but a part or parcel of that all power of God. For if such is not the case, there would be a power outside of Him, in which event He could not be all powerful. Thus, we find the critic in question has long since established what he now attempts to ong since established what he now attempts to

There is a certain class of minds, lacking in ginality and breadth of thought, who never buck to the first cause and reason therefrom go buck to the next cause and reason increasons but who, like a polic stricken warrior, cut right and left, regardless of effects, resulting many times in overthrowing what they are most

anxious to establish.

We claim God as the Creator of all things, and anxious to establish.

We claim God as the Creator of all things, and that in the convulsions of a volcano or an earthquake, or in the destruction of a planet in the regions of space, there is just as much order, system and harmony as in the silent cermination of the voorn and its tull growth to a gigantic tree; just as much order, system and harmony in the movements of the forked, flightning from one cloud to another, or in the noise (call it gonfusion confused, if you please) of the thunders in the sky, as in the, expansion of the bud into a beautiful blossom. It must be so, or God does not passess the attribites so often ascribed to him. The man who bated us the most, who thought be was doing us irreprache injury, unintentionally, of ourse, changed our entire desiiny, and to-day we owe our present prosperity to that man's intense hatrel. That hairs i was love hidden under a bushel.

The "rat hole" philosophy to which the generational dades with so much guato, he all at once becomes a member of it himself through his own unintentional self initiation. Only clear heads and cultivated minds should advance on disputed domins, for it is often the case that they were exhibits what they wish to overthrow

clear heads and cultivated minds should advance on dispated domains, for it is often the gase that they even establish what they wish to overthrow "Within, all around, we feel the presence of angelic inflaence. Virtue, pure, angelic, noble; vice, discord unclean and rejulsive, they meet and

vice, dissort uncrease asserting to the correst.

This was a figurative expression of ours to demonstrate the beautiful attractive influent that lies imbedded in each human soul, and wherever there is really a pure heart, actuated by high and noble influences, it loves all human the corresponding to th

to demonstrate to ecautin attractive innecessitat lies imbedded in each human soul, and wherever there is really a pure heart, actuated by high and noble influences, it loves all humanity—whether clothed in the tattered gargents of vice, or in the white flowing robes of virtue. Of course,—this non original critic couldn't understand our position, and whenever anything of an abstrace nature is advanced, an interpreter is required for his special beneft, for beit rememered that it is the quotations that particularly shine in his editorials.

Man is an embodiment of all that is below him; he is the ultims thule, and embraces within his organic structure all the forces of nature, hence he is a microcosm of the universe. These forces possess in man all those original characteristics that were fand increprated with them when diffused throughout space. Of course, one force modifies another.

Weil, the critic in question has established agother fact, if his previous assertions be true that God is omniscient, omnipresent and all power ful, for the forces of nature possess power, and established apother fact, if his previous assertions be true that God is omniscient, omnipresent and all power ful, for the forces of nature possess power, and established apother fact, if his previous assertions be true that the filly hog which willows in accumulated lifth ; that the little tadpole, or the vitest lizard in existence, all possessing power, must be a part of the Intinite God, or there would be a power outside of Him, destroying His claim to omnipotence.

In fact, we never saw such a weak attempt to

power outside of him, decrying has been as to omnipotence.

In fact, we never saw such a weak attempt to criticise the position of another, as manifested by him, for, in the first place, he gravitates to the position of a common blackguard, undoubtedly expecting that the high intelligences of the Spirit World would also gravitate to that plane with him, and furnish him with billings gate such as is only used by the coarse, vulgar and unrefined. In the second place, his previous writings give the lie to his own criticism, and show plainly that his mind is not spiritually illuminated, for that influence; if pure, if from a high source, would not allow its instrument to contradict itself, and deny what it had previously attempted to establish. Way, a man of such a calibre as the critic in question, might be at home in cleacaing the Augean stables, but when he attempts to traverse disputed domains in the regions of our beautiful spiritual philosophy, he is out of his element, just as much as a wild Camanche Indian would be, if, he should attempt to deliver an address on moral ethics.

In due season, we shall publish the criticism referred to, with further remarks thereon.

Well, dear reader, we ever shall greet you with new ideas is our editorial department. We shall continually advance on disputed domains in the regions of our beautiful Spiritual philosophy, and each new principle we unfold, will only accelerate our progress, and render more grand the pathway before us, ever remembering that our ascent upward can only be made by taking some one by the hand below us and giving such assistance as will render to them more pleasant the pathway of life, Recognizing the sublims fact that we are all wedded together by the action of beautiful harmonlous laws, we should have a loving sympathy for each other, mnipotence. In fact, we never saw such a weak attempt t

the subminassed una ware as a weapon logic by the action of beautiful harmonious laws, should have a loving sympathy for each oth remembering that each stage of development perfect on its plans, and that those on the big er spheres can only advance in that ratio they "lift up," others below them. blous laws, w

NEW DEVELOPMENTS.

A new phase has presented itself, upon furthe examination into the corrupt acts of the would be leaders in Spiritualism in Illinois. We heretofore shown that the pretended meeting a Havana was no legal meeting of the Illinoi Association of Spiritualists. In addition to the facts them in our possession showing up the Havans was no legal meeting as Association of Spiritualists. In addition to the facts then in our possession, showing up the conduct of Jamieson, the Secretary, we now have the additional facts which have since come to light, that neither the President, Milton T. Peters, Esq., nor the Vice President, Harvey A. Jones, Esq., who are the two first officers constituting the Executive Board, joined in the call for the meeting at Havans. The Secretery and Treasurer were the only persons whose names

for the meeting at Invans. In Secretary and Treasurer were the only persons whose names were used for that purpose.

In the published call, Jamleson states that it was by order of the Executive Board, which was a falsehood. Even the Treasurer's (a lady) name was obtained by him surreptitiously, she name was obtained by him surreptitiously, she supposing all were agreed, gave het name as a matter of form. The Executive Board consists of four efficers, viz.: The President, Milton T. Peters; Harvey A. Jones, First Vice President, Mrs. Dennison, Treasurer, and W. F. J-micson; Clerk. The Constitution provides as follows: "The President, Vice President, Treasurer and Clerk shall form an Executive Board, and

and clerk soan form an Executive Soan, and a majority of them may transact business in the name of, and on behalf of the Association, but subject to the approval of the Association when an amount exceeding fifty dollars is involved,"

"ANNUAL MEETINGS.

"ANNUAL METINOS.

This Association shall hold Annual Conventions at such times and places only as the Executive Board shall designate."

We publish the following correspondence between the President and First Vice President, which speaks for itself, and demonstrates the fact that the pretended Havana Convention was, as we have before stared, conceived in iniquity and brought forth an abortion. Poor Loveland, what will you try your hand at next? This last effort is a reproach worse to be borne than your Cleveland Report against mediums. But to the correspondence.

correspondence.

II. A. Jones', first Vice President of the Illinois Association of Spiritualists,—reply to a letter of inquiry from Milton T. Peters,

SYCAMORE, ILL., Aug. 2nd. 1869. Sycanore, Ill., Aug. 2nd. 1899.

MILTON T. PETERS. ESQ. "Yours of the 20th
July was received to day. In reply I will say
that Jamieson did not consult me about the
calling of the Convention in any form, shape,
or manner. I had neching to do in procuring
it to be held at Havana or any other place.—
Signed no call, authorized no one to do so for me.
Truly yours,

H. A. Jones.

P. S. I was the First V. P. H. A. JONES.

CHICAGO, ILL., Aug. 2nd, 1869.
I declined to sign the call for the Conventionat Havans.

MILTON T. PETERS,
Pres't Ill. State Association of Spiritualista. The importance of exposing the chicanery The importance of exposing the chicanery that has been practiced by a few individuals who have without character or authority, attempted to speak in the name of the Spiritualists of Illinois, will, if not already so, be apparent when it is more fully known that these persons belong to that faction who attempted at the Cleveland National Convention to denounce all mediums for physical manifestations, as impostors, and that this same faction have within the last year been seized upon as willing tools to be used by two of the first officers of the American Association of Spiritualists, to compel all Spiritualists of the State to "contribute to the funds of the American Association," under penalty of not being allowed a vote in their own State Association. It is a serious matter with modern Spiritualism, and cannot be too forcibly impressed upon the minds of the people.

If the American Association upholds their President and Vice President, in going into an adjourned meeting of a dezen members, and there lay a foundation for a stupendous system of intolerance and fraud towards all the Spiritualists that do not pay to them money; as the "funds" were openly preclaimed to be the qualification, then it certainly is time for those who have disenthralled themselves from the bondage of Old Theology to awake and shake off the new incubus which proposes to fasten itself upon them. Aye, more, to carry out this work more effectually, the RELIGIO-PHILLESOPHICAL JOURNAL must be estractized by this self constituted tribunal. The Journal shake off the new incubus which proposes to fasten itself upon them. Aye, more, to carry out this work more effectually, the RELIGIO-PHILLESOPHICAL JOURNAL must be carractized by this self constituted tribunal. The Journal shake off the new incubus which proposes to fasten itself upon them. Aye, more to carry out this work more effectually, the RELIGIO-PHILLESOPHICAL JOURNAL must be castracted by this self constituted tribunal. The Journal shake off the new incubus which proposes to fasten itsel out character or authority, at

adopted under the supervision of Dorus M. Fox President of the American Association, and on of the Vice Presidents presiding at the time, and running the Convention to suit themselves at the Springfield adjourned meeting of thirteen delegates, viz:

delegates, viz:

Resolved 2nd. That the plan of organization adopted by the American Aero cistion of Spiritualists at their meeting in Rochester, N. A. Aug. 28th., 1889, and the object to be accomplished, meet our hearty approval.

Resolved 4th. That this Association now adopt a system of efforts to co-operate with the American Association of Spiritualists and thus accomplish the greatest good for our nation and the world.

world.

Here follows the plan of which the following, provides for membership:

"The State Society will consist of members of the local and county societies, take shall contribute to the funds of the American Association of Sectionality."

so amended as to conform to the atorement of et form of organization."

"The report of the committee was adopted and the resolutions adopted seriation. The plan

This, work is among the fruits of the past

This, work is among the Irulis of the past year's labor of the officers of the American Association.

We do not include all the officers. Those who do not apprave of this kind of work can speak for themselves, and show the value of other work performed. We have no report of anything valuable being done yet—but for acts of a pernicious and unjustifiable character, no institution has ever been founded in the past, even of the Jesuitical Order, which has in the same length of time laid out the ground work for intolerance equal to it, towards individuals and a newspaper that did not subscribe to its mandates, or dared to expose villainy practiced.

The Religion Philosophical Journal, hough injusting face of the American Association; hence the necessity of bringing it to grief. To that end, the whole influence of the newly fledged Association was brought to bear against the Johnach, in its own State, to crush it out of, existence. The will was masterly, the tools made use of were desperately corrupt,—the result a failure, as always will be the case where justice and truth are assailed; but it teaches a profitable lesson to the Spiritualists of the world, which will somer or later be appreciated, and profit will be derived therefrom—first, to guard weganst, granting Spiritualists of the world, which will sooner or later be appreciated, and profit will be derived therefrom-first, to guard wgainst granting powers in articles of Organization, which will lead to dishonest acts; secondly, to never put power into the hands of persons known to be corrupt in their ordinary business transactions with their fellow men.

Licentiousness in the Orthodox Ranks

Licentionness in the Orthodox Ranks.

This week's Independent has a dist of criminals, some of whom are not cognizable by the laws, and others of whom will be incare-rated in Sing Sing It legal justice is done.—Among the former is Mr. Frank W. Ballard, one of the General Executive Committee of the Young Men's Christma Association lately appointed by the Company to the amount of \$03,000, were discovered white he was absent, as he probably said, "on the Master's business."

Another of this class is a fugitive Methodist preacher from Chittenango, N. Y., who was detected in a lorgery of \$3,000. But the public will be surprised to find among the later category, the Rev. E. Hattleid, D. D., and the Rev. Leonard W. Baom. Their respective crimes are set forth by our contemporary as follows, beginning with "the venerable gad hitherto respected Dr. E. F. Hattleid as reported in the last Year Englander.—Church Union.

Well, we are somewhat astonished to find

last New Englander.—Church Union.

Well, we are somewhat astonished to find those who believe in endless torment, committing such acts as are ascribed to them in the above extract from the Church Union.

It has heretofore been the practice for the secular press to parade before the public the crimes of Spiritualists, and in so doing, take the raise to went the press against the exemption.

It has heretofore been the practice for the seccular press to parade before the public the crimes of Spiritualists, and in so doing, take the pains to wara the people against the corrupting influences of the principles which they advocate, asserting that the adherents theteof are far from being patterns of morality, and the general tendency of their teaching is to lead one on to roin. This state of affairs, however, is gradually changing. On a careful examination by those outside, of our ranks, it has been determined that the teachings of Spiritualism havean elevating tendency, for there can be found less criminals among those who endorse our beautiful philosophy, in proportion to the number thereof, than among any of the orthodox churches. There is no doubt in regard to the correctness of this conclusion. Mr. Perkins, of Onarga, an intelligent gentleman and a firm believer in Spiritualism, commenced about three years ago, in clipping from the papers that came under his immediate notice, the accounts of the licentious acts of ministers of the Gospel of the orthodox churches, and he has now in his possession over three hundred cases, that are dark and damning fin their nature, where these teachers of "Christ Crucified" have seduced some one of their flock, or committed some act that was calculated to disgree them in, the sight of the world. Well, this is quite a number for just one man to clip from the criminal calendars during the short period of three years.

The morality of Spiritualists, as a general thing, is of a high order, and the orthodox churches are beginning to acknowledge that fact. Belleving as they do, that every act of life carries with it a certain effect, and that it is impossible to escape the same whether good or bad, they have something that is constantly urging them to lead pure and vittoous lives.

they have something that is constant them to lead pure and virtuous lives.

CORPORBAL PUNISHMENT IN OUR

COMMON SCROOLS.

The Chicago Tribune of a late date has a shor article upon this subject, which is truthful pointed and pungent that we offen it without comment; further than to say that we compli ment our esteemed cotemporary in its noble an decided, siand in behalf of so great a neede reform. It says :
"The Cincinnati Board of Elucation

reform. It says;

"The Cinemanti Board of Education, after a pratracted struggle on the subject, took a vote on abolishing corporate punishment in the public schools. The vote stood: Yeas, 18; "nays, 17. The whole board consists of forty members, at dit requires twenty-one votes to amend a rule; so thogging is not yet abolished. It is strange that the teachers, including the females, as a body, cling to the lash, as did the officers of the army, and of the havy, and of the Estate prisons, until it was wrested from them by the law. As it is now, rothalism, violations of ofder and decemey cannot be posished by the whip in the State prisons, the Reform Schools, the County Jails or Bridewells; but the children is the public shools—boys and gitle, mostly under 14 years of age—are at the mercy of any brute wearing breeches or petiticoats who will lash them and scourge them."

REMEMBER THE PRINTER.

Newspaper publishers that acceed in buildir up a permanent and enduring weekly Journs ask no credit, but pay as they go along. To e able them to do so, subscribers must be promy in their remittances. A word to the wise is su

A REW PROPOSITION.

BECOMING VANK PRIZED

Bridget D-herty lately arrived from the "Ould' Country," having a sister in the "new world," who had preceded her a few mouths. This sis-ter took upon her the commendable accupation of an instructress. Among other phrases, she laught her ambitious pupil and candidate for the honors of a Yankee education, that the Yan-kees made a free and frequent use of the phrase the honors of a Yankee education, that the Yankees made a free and frequent use of the phrase "I guess." Bridget recured a place, as a faithful frish lake, as as he is, deserved, and when conducted to the kitchen, where her services were in want, she began by asking her landlady, by saying; "And sure Mam where's yer broom I guesa."

WRABING AWAY.

WRABLING AWAY.

The American people are peculiarly a fast people. The great Boston Peace Jublice was a noted specimen of the way the young Jahnathan doeth up his Jobs. Not levals his peculiarity for fastness made manifest for his "penchant" for new songs and the rapidity with which the precedious stripling fancies them threadbare and unmps them wigh his old clothes and other rubblah. Hence we sight for the fate of "O.ph. Jenks," which we know, according to the decrees of his eccentricities, must soon repose by the tomb of "Old Dan Tucker," "Tramp, Tramp" and many others that were once celebrieties in his imaginings, Hissongs must keep pace with his telegraphic communications, railroad speed and balloon ascensions.

Br. A. J. Flabback,—nate one of the ablest ministers in the ranks of Universalism,—now an eloquent advocate of our splittbal philosophy, gave us a call while en route from his present home in Michigan, to his old residence and farm in Victoria, on the Iron Mountain R. R. in Missouri.

The late Reverend looks mene the worse for having doffed the theological prenx (a cloak that covers a multitude of sluc), and having donned the plain Mister,—a title worthy of a savant and philosopher. We hope all the come-outers from the Rev. Clerical ranks, will renounce their titles and privileges, against they deny allegience to the church

done.

Spiritualisis may well be proud of the talent of this brother. His inspiration is clear and powerful, and wherever he peaks, commands the respect and attention of his audience, thereby paving the way for another call.

"EXETER HALL."

r. Nest. July L.

To the Mitter of The Liberal:

Quiser, Mesa, July I.

To the Mitter of The Liberal:

I am much gratified to see this book advertised in your paper. "Every body and his wife" ought to read it. It treats on matters of which I have had a life long experience, and the pictures are all of them most truthfully drawn. The author, I am sure, must have had some personal experience in that form of supernalism called Methodism.

It is called a romance, but it is the romance of truth. Truth is stranger than fiction. It is a book for the million, and it should have an extensive circulation.

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We endorse the above remarks of Mr. Sur

The book is for Sale at this Office.
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P. B. RANDOLPH.

P. R. RANDLPH.

We are shappy to announce that Doctor Randolph, whose recent severe illness was the cause of much alarm to his Western and Southern friend, has under spiritual sid manly, so far recovered as to be able to go out a little. Meantime he is continually writing, under spirit-influence, and will yet give more works to the public of doubtless great utility to mankind.—Banner of Light.

Banner of Light.

We congratulate our brother on his recovery, and hope he may continue to be blessed with health, that his pen may give utterance to the sublime truths connected with the present and future existence of man.

Bersonal and Zocal.

Moses Hull, the indefatigable worker in the ranks of Spiritulists, spoke at La Porte,—July 27th.

The State Society of Kausas have employed Prof. M. E. Taylor, of New England, as agent or Missionary, to lecture and organiz; societies throughout the State.

throughout the State.

He is represented by D. C. Seymour as being an excellent man and speaker, and we have no doubt will do great gool in that much neglected portion of the country.

The friends will address him at Topeka, Kan-

Cephas B. Lynn has started Westward on a lecturing tour. He speaks in Oswego, N. Y., during August. ing August.

Miss Susie M. Johnson is solourning at Kala-mazoo, Mich. During September she speaks at

mazoo, Mich. Du: Painesville, Ohio. Dr. E. C. Dunn will answer calls to lecture in

the East, previous to the Buffalo Convention.

Address him at Rockford, Illinois: during the
Convention, 88 Seneca St., Buffalo.

Anna E. Dickenson is on a lecturing tour in

E. V. Wilson will speak of Canton, Illinois, on Tuesday and Wednesday, August 17th and 18th

—two lectures

Miss Clair Da Evere has been lecturing to
large audiences in Pittsburgh, Pa.

Mrs. F. O. Hyzer has been 'Ecturing in Byron, N. Y. Bi e is the regular speaker of the Society in Baltimore, Maryland. The Spiritualists there don't seem to become tired of her inspired utter-

Mrs. Addle L. Ballou has occupied the restrum at Creeby's Music Hall for four Sundays, much to the edification of the people. Her inspired utterances never fail in touching a responsive chord in the hearts of the people.

Peter West, the excellent test medium, may be consulted at his rooms, 13 and 15, 189 South Clark st. He has a variety of gifts.

Amusements.

MCVICKER'S THEATRE

The Duprez and Benedict Minstrels have done a good business at McVicker's Theater. Their troupe is one of the very best and jargest in the country. They remain but a few days longer.

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Balley's Circus and Menagurie has been a grand, attractive feature of the week. It is both an excellent Menagerie and Circus. A city cotemporary speaking of this grand abow, remarks that "We have never had a circus here which has been so complete in all its performances.

WOOD'S MUSEUM.

Mr. Frank E. Aiken, the indefatigable Theater Manager, has become possessed again of Cola, Wood's Museum, and Is announced this time as Proprietor and Manager. His opening is announced to take place on Monday, August 9th. We presume he wanted to wait until the eclipse was past and the weather settled. Success to you, Mr. Aiken. The Trinung of the 5th, has the following.

owing:
"Frank Alken is working like a beaver upon his
we quarters at the Museum, and will make his
we quarters at the Museum, and will make his
as plendid conquety and a thoroughly renovade auditorium. He's leaving no atone unturned
o make the Museum one of the pleasantest places
fresort in the city and what he has undertaken
in this regard will be performed."

Spiritualists visiting Chicago, will find a pleasant ome at 148, 4th Avenue, on the South side. Only we minutes' walk from the Post Office.

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The first chapter treats of Division of substance ensectable Number and Limits Man a Duality-

The first chapter greats of—Dirision of substance—The Senses—ther Nutuber and Limits—Man a Dutility—Spirit Intangibe—The World Opens as Senses are Mattipled.

The account chapter treats of—Man Strange to Himselfe-Bees and Syciess Fish may See in the Dark—Matter, how Determined—Magnetism and E. Settri ity their Chaftee of Character—Force—What iti —The Magnetis Bar.

The inhird chapter treats of Transverse Germents of Magnetism and Electri. Ity, Surrounding the World—their Present—Presence of Liniuspher—Vitter—Theoretic—The Fourth, thipper treats of the Duslity of Man—The Spirit Body Dis—The Abourned State—How We Know of Spirital Body Dis—The Abourned State—How We Know of Spirital Body Dis—The Abourned State—How We Know of Spirital Things—Th. Mid-iru Discovery of Commandications, Rapp, Mayer and Figs—The For Girls—M dis—defitival Abmosphere accional the abject Agreetication—Sanker Charm Birds—Spiritant cir les—Spirits magnetis Mesme—Re-Hagions Conversions Through Magnetism.

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PUBLIC MEETINGS.

the age naif of the Board. Mant F. Davis, President, Orange, N. J. r T.Child, M. D., Sec't, 634 Ruce street, Philadelph

THE SPIRITUALISTS OF THE WORLD:
Board of Trustees of the American Associa
f Spiritualists have made arrangements for
g the Saxis Annual Meeting at Kremilu Hall,
e city of Fulfalo, State of New York,
oning on Toesday, the thirty-first day of August
o clock in the morning, and continuity
in until Thursday, the second day of deptem-

We therefore, mine and the same number of delegates that they nave presentatives in Congress, and each Territory of Province having an Organized Societies is inted to send delega es according to the number of presentative, and the Dariette of Columbia to presentative, and the Dariette of Columbia to the control of the Societies of the Societies which may come before said Convention. By direction of the Board of Trustees.

HENNY T. CHILO, M. D., Sceretary.

936 Race street, Philadelphia.

for a State Convention in Mary

to undersigned believing and cooperation of the Spiritualists or unimedical to correlives and to the community—would mortance with the recommendation of the American cition of Spiritualists; sak you to come together as here and sisters, and bring up the highest truths, that are been able to gather and apread those out as a barrier, and the second properties of the second of the med believing that a more lutimate associa tration of the Spiritusists of the State will o curselves and to the community,—would

J. H. Weaver, Mrs. E. J. Wills Rob't. T. Wilso James Tayloyre

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Remarkable Cure By Magnetism, or Lay-ing On of Hands.

Allow me to pre-sat the following case of healing per ormel by Dr. J. Curst. Mr. Charles Volthers, No. 11, 3ed litres, Ban Francisco, offected with Neuralgis in his lung, houster and arm scriously for three months; was obliged to arry his arm in a siling, and could not raise it above his water. By three tree meats, he was entirely pixel. He will therefully answer any loquities in the matter.

8an Francisco, Cal.

Hon't fall to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to self-feiting for them. They are so light, as to be easily carried under the arm, and once seen by houskeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

Br. Win. Clark's Vegetable Syrup, beron Jounnal.—Being by me a bottle of Dr. Wm. rke's, Vegetable Syrup, prepared by Mrs. Jennie W. Banika and the sign of the Mrs. Jennie W. Banika and the sign of the Mrs. Jennie W. Banika and the Mrs. Jennie W. Banika and the Jounnal of the milk-cenan, been Jeng confined to his room from the effects of a fall in a building, which injured his side, some year and a half to Suffering with palon from internal tumors, I sent him buttle of the said syrup, with directions to have his side had without said surge, by a healthy colored womand to ne's the syrup internally. The result of which

counce with hot sait and water, by a healthy colored woman, and to n' - the syrup intermulty. The result of which was, that in tendays, he was out and at his work, (that of a common laborer.)

His with, a devoted Catholic, said, "She had spent quits 100, upon him for doctors, with no good result; but having faith in good Spirits, the would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

A PLEASANT STORY.

In the streets of change, I wandered along. And carrelessly sung a familiar old song. While viewing the carrs—borne, and such,—While viewing the carrs—borne, and such and the Dut And the strange Advertisements of these latter defeated in the streets of the concerts, and plays, When all on a sudden I saw something new. On sice printed paper in Red. White and Bluor It told of the virtues of something so meat, Bo handy—so harmies—so grefted, complete, For coloring beard, the mustafine or harr, Without any polson, or slopping, or care, And not only so, but the color is red. And likes a homewhey, it "sticks to the last !" In reading I pondered, and though of my half, Now as "gray as a rat," once so given; and fair, I hunted, and found li—I bought it, and tried, When all my gray hair, in a "jill" stepped aside My age's renewed—i feel twenty years younger will marry post week who use to wait longer,

For all will be gained by the New Maggre Commo-Feerin, I found that Comb at 192 South Clark. St., where they haven few more left of the same sort. Pour Storget the places—Enclose. \$1.25 and address MAGGRC CM, 252 could be also and you AGRACH. 192 South Clark St., Chicago lilinois, and you shall receive the MAGGC COMB by still post-poid, U.B. MISS. q.

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Beauty in the vale,
Beauty in the forest trees,
That bend lerfore threes,
That bend lerfore the gale,
Beauty in the Ocean,
With crest of dancing foam,
And BEAUTY in the special work
Of PATTON'S MAGGE COMB

are are, mas is really, and emphatically true, and if you desire to change dings, yellowis, grey, or bed looking Hair or Beard, to a BEAUTIFUL dark Brown, or Closup Back, you will necked \$3.55 to The NAGEIC CO.M.B. Ack, Nagle Co.M. by You will park and rective the Acquic Co.M. by want park paid and if you follow that Acquic Co.M. by want park paid and if you follow that directions on the Comb, we generate portfact and techtica.

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Most truly thine,

St. Louis, Mo., Nov., 1868.

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Buth Williamstown, Mass., Oct. 28th, 1981.

PROF. SPENCE—Does Sir: Wherever I hear of a hard cost of classes, I see and two the PONTET WE AND NEGATIONS. The seed of the

Neuralgia, Liver Complaint,

siTive AND NEGATIVE Po

I take the following extract from a letter written by A. S. Brainand, of North Masschwier, Conn. Oct. 18th, 1988. Otto Data data daughter have been taking the POW-POW-POWN of the Connection of the Power of the Pown of the Power of the Powe

General Prostration

Diptheria, Scarkt Fever, Cholera Morbus,

nd Ague, Spasms of Ston

Winons, Minu, Sept. 22th, 18'9.
This is to certify that I harroured the following carrand many others to numerous to mention, with JIMS, NPRNIEN POSITIVE AND NEGATIVE POWDERS.

PO-STIVEN, at John of the nervous system, at Jeneral Prostration of the nervous system, at Jeneral Prostration of the nervous system, the description of the nervous system. She is is now better leadth than site has leven her and is designisted at the happy chase.

Post-cared her, after the Declore had made her worsened such hard things loop cured of Scarlet Ever.

at of Cholera Morbase. She was no had that her appared of. She was cured in a few houte.

In also has the Ferew and Agent at the spring and

Milk leg. Rhéumatism, Fits,

ontrol of the Positive and Negative er, diseases of all kinds, is wonderful beyond

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ve flat of City Pr

BEFERENCES.

Erysipelus.

Manchester, Mass., Feb. 9th, 1820.

Phor. Frence—Deer Sir: A year ago leat June I had a surface and the surface and the surface and the surface and from that tume for fifteen months I was hardly able to cook to the house. And set lake the Sankar or Laiser, her real adout your POAR ITAVE AR NO NEGATATIVE and the surface and south the house. And set lake the Sankar or Laiser, her real adout your POAR ITAVE AR NO NEGATATIVE and the surface and the

Chronic Diarrho

Delirium Tremens

OWDERS.

A young lady of St. Vitus' Dance, of near six years'
anding, and given up by all other acctors. Cured by five
yes of POSITIVES.

A woman who has the Fever and Ague all the spring and summer. Cured with one box of POSITIVE AND NEGATIVE POWDERS, alter trying almost very

Dyspepsia, Deafne Yorkville, Ill., Dec., 21st, 1868. CE—Dear Bir; I received a letter from you al-rage, asking me to give an account of the cures to Positive and Negrative Powders rections. One was the case of Mik-leg of safteen ling, the of Rheumstian, one of ralling sick-

communications from the Auner Eite.

mmunications under this reme. The second of the second of

this and Nevins, short hand Rep atrees, Chicago, Ulimeta.)

And Questions, to be answered at our inner Life sea should be hare to well written, and directed to the of when inconvenient for the questioner to be present at

INVOCATION.

Let our thoughts for a few moments be direct ed unto Thee, Soirt of wisdom, truth and con-tentment. We would ask to ever be blest by the Spirit of Wisdom—that we be enabled to deal pastly with one another. Unto thee, Spirit of Truth, we would ask that Thou wouldst establish Thy throne in the centre of every heart, and unto Thee, Spirit of Con-tentment, we would ever desire thy mild and grate influence.

Feeling that everything that has an existence, ath also its oficin in a Father that is infinite. To be guarded by a Spirit of Truth will ena-le us to speak kindly truthfully, of one anoth-

Wisdom tells us that it is their sphere of ac ion, not our own, and leads us to consider well before we express ourselves in any way toward them. Fruth—being true to ourselves, we shall ever treat all in their absence as we would it they were present. If they have faults, as all have, for there is none perfect, let us deal with them in wisdom and truth. Let us ever strive to make ourselves worthy of these blessings.

QUESTIONS AND ANSWERS.

Do spirits ever sleep, or repose in any analogous to our sleep in the material

way, analogous to our sleep in the material oddy?

A. Spirits do sleep, repose as they do upon the material plane, for a certair length of time-Many spirits feel they need, and therefore desirable rest, that quietude which they had on earth in sleep. [Gentleman present, Force of habit, Yas, force of habit, That it is necessary for the spiritual organism to have repose, we feel is no so, but when spirits feel a dearre for rest in sleep, they receive it.

Q. Can a spirit take possession of a physical body, and hold possession for years, or durin physical life, thereby producing what is terme-mastly?

hysical life, the rep processes, as and y a sanity?

A. That spirits can and do take posession of anterial organisms for a certain length of time what a good many upon the material plantic bear witness to: but that the organism is ver held for a length of time, until it lowes, a were, its individuality upon the material lane, we will not say that it is impossible, but we will say that we have no knowledge of such that the procession of the

We would say here, that spirits upon the ma terial plane, who have had experience and pos-sess intolligence, would not permit a spirit their and not proper intelligence to hold an organism, to that extent that it would prove injurious to he spirit of the organism. Horizidusts of moseses a diseased arganism through which the pirit manifests itself. It is not a "spirit of larkness."

sirit manifesis itseli.— It is not a "spirit of theses."

It has a "evil spirits" are concerned, we sail say again,—that instances as we do not itsee in anything that its sent, we cannot say at cetl spirits take possession of material or unisma. Look at yourselves for a moment onsider, think. Look at the physical organization of the individual that you call wicked, ained through. Then think of that spirit being lieved of its inharmonious body, and sur unded by lottlelligent beings. Is there not ance for it to advance as rapidly as any out out the individual to a plane at the present time? Individuals ould think of that. Persons who possess an lar natures will receive the sil of those whom y meet in the spirit work, and who are suff any avanced to relieve them of their present sighted condition.

2 Can a heating medium have any influence

sient'y advanced to relieve them of their present onlighted condition.

Q. Cau a healing medium have any influence were the spirit thus controlling, by which the obsessed may be relieved?

A. So far as healing is concerned—a healing neutium possessed of psychological power over the spirit of the organism (not a disembodied spirit)—so far he, or she, would be enabled to emore the disembodied spirit—in other words, o restore the spirit to its natural and legitimate that is its own way. Think not that spirits in he material form possess greater power, light and truth, than those who have become inhabit unts of the spiritual form, who have reached the spiritual form, who have reached the spiritual place. That is about all we want tay.

and truth, than those was made and a large and the appreciated by the appearance of the appearance of

P. J. C.

[Boiti controlling opened the medium server and for a few minutes seemed engaged in decimeditation, and then said;] Agalo, my child, and upon the material plane of the fight of the said and upon the material plane of the fight of the said and the said and

world's horizon, flit before your vision; you seem at times to be left alone, dark and wretched. You pray that with the means your friends in the spirit world possess, they, may remove you from a world of suffering to a world of light and beauty. Everything is changing, changing for your good. It will be but a little time—a very little time—till your surround ngs will be so different that you will enjoy, much more than you have for many, many years. Your mother, your sisters, all send their nove, all invoke the blessing of Him who ruleth upon you. Their prayers will not be in valn. L'ook up, be hopfell, for a happler day is to dawn, my daughter L. I know what you suffer in spirit.

You nevel told any one your deepest sorrows. You hide them within your own breast, which makes them doubly hard to be borne. If you would confide in same one who would help you to bear your bustlen, you would saiffer less. If I were on earth you would confide in mg. The one, my child, that you look upon with so much dissatisfaction it doing that which seems to him best. I do not feel to blame him, although you seem to think at times that I would, and so. I would if I were upon earth. I have talked with him many and many a time. I see his object, his motive, so that it is for the best to be more confiding. That principle is not in your surres. I look back upon conditions prior to your birth, and see their marked effect upon you. If ope,—that bright star,—tells me that you will see that it is much more worthy, to live and let live.

see that it is much more worthy to live and let live. Your father, P. J. C. [To reporter] Thank you. [You are welcome.]

SPIRITS INTERESTED IN OUR WELFARE.

Frank's Journal .- No. 31.

THROUGH THE DIAL, PRANK MEDIUM

I am now about to, give one of the most extraordiskry communications that I have known in fourteely—year's experience, showing what intimate relations exist between us and our unseen friends.

We otten read of inventions giver to mediums by spirits; but I attributed this more to fancy than to fact; and that spirits had but little to do with it, and if induced at all, it was in a general way, not ultimating in details. But here-is an austance in which all the minutie are given even to leet and inches, and to show that my brain had nottling to do with it, the instructions of the spirit vary considerable from the drawings, and would not have met with approval if left to my own judgment; but after considerable reduction I think the spirit is right and this views will be adopted hereafter.

The first communication was from my father.

"Drant Firans:—I am glad of an opportunity to talk with you about this difficulty with the Tunnel. I see that Irish potatoes require too much time. Divide it requily and place the chimney there. The effect will be to draw the vapor m are rapidly from every part."

Here, then, was a pause.

"Can you wait a while to ry our grandfather?"

"Ses sir."

"Shy Dran Boy:—[In my seventy-third year!] I have been studying, this matter for some time, for I consider it one of the most inportant discoveries of the day. It will be of inacdiculable benefit to those who make long voyages; besides giving food of a kind so much meeded. Certainly yet are a good medium, for I have been able to impart to you my thoughts upon this subject even iron its first conception. You are butt an instrument in the hands of those who delight in doung good. I commenced this some years ago, and have ever since felt a deep interest in the matter, have watched your progress from day to day, and imparted thoughts as you were able to receive them; Is ving you all the while to draw upon your own capabilities. You have done, and each piece must be eatilety due have done, and each piece must be eatilety due have done, and each pi

"How many minutes would you steam the "How many minutes would you steam the practices" "I had given but five.] "How high would you have the chimney?" Ten feet is enough. "With the simble tiple seven inches in diameter, wint area would you have the chimney?" "I wenty inches at the base, thirty at the tan."

"With the smoke tilge seven inches in diameter, what are would you have the chimney."

"Twenty inches at the base, thirty at the top."

"You say that the chimney akould be placed in the middle of the tunnel. "Fisse explain why, and say how this will operate."

"As you now have it, a large body of vapor accumulates at one lead, which cannot escape; but if in the middle a draught will rise from every part of the tunnel."

"I am much pleased with the progress you have made to day. It is wonderful with what facility we can impart our thoughts You catch the word as it aprings from my midd. Be at the did no your return, and "retill give some thoughts about your brick tunnel."

"You are entirely midsagen as to the length you would give it. Each division should be about surject in length, graded as as to give an easy miston through it. The furnace is all right; but you do not allow the smoke to disapercadily. The pure is large enough from the turnace, but where all low the smoke to disapercrating the first in the progression of the saw out in the smoke in disapercratines in disapercratines of the saw out in the smoke of the same of the saw of the saw of the saw of the saw of the same of the saw of the same of the same

benefit the stack, and this beliefs with not only be retained, but nonething more.

Aculto, not taken associated by the stack of taken a stack of the stack of taken associated by the stack of taken as the stack of taken

courses. You already have a thought I gave you about the fan; and I have no doubt it will be effectual. Draw the air from the bottom of the tunnel, all across.

"What should be the diameter of that pipe?"
"Not less than tweir inches. I like your arrangement for the doors; they should be balanced so at to more easily.

Let the cars be of iron for the foundation, but the upper part, may be of wood; you could not keep the junts together if all of wood. Rather than run any risk, do not mind expense; with these improvements, I think you will perfectly succeed in your first tunnel.

I have been with your brother in all his experiments, but can not impress him as I can you. I did, however, succeed once in making him remove a brisk from the furnace room, let him feel that he is not torgetten by us, although we mourn that you have met with no better success in breaking through the crusts of an antiquated religion.

I am B. W. Young, of Philadelphia.—lived.

I am B. W. Young, of Philadelphia,—lived in the days of the Revolution, and was intimate by acquainted with your grandfather. You can form no idea of the excitement of those times. Long before Independence was abtained, many had given in their allegiance to the crown, and thus divisions crept in, and many plaus were defeated. Your grandrather was a firm adherent to the cause of liberty, and contributed as much, perhaps, by his pen, as others did by the sword. I remember well his battle of the sword. I remember well his battle of the meter lorgave it, and would have hung him high as Haman could he have been caught; and this was more nearly accomplished than you ever heard of for only the river separated him from his partners after a hard day's chase. But I came to speak of myself and not of your grandfather.

I came to speak of mys.lf and not of your grandfather.

I was a farmer, living near Bordentown, N.

J. When the war brake out, thad a well cultivated farm with everything comfortable about me. I had married early, and was blessed with five children, the eldest only eleven years old. The eveny came and destroyed all,—leaving nothing but the hand and house. I was completely ruined, and knew not how to supply food for my family. Living in the very heart of the land, necupied by the royal toops, there was no possibility of keeping anything, even could I make it; and therefore made no effort. My wife and children were sent to New York, and we promised to see each other as often as possible.

of the lain, secupe as you are you at the lain, secupe as you was no possibility of keeping anything, even could I make it; and therefore unde no iffort. My wife and children were sent to 'New York, and we promised to see each other as often as possible.

I joined the army, fought at Trenton, was wounded and sent to the hospital at Borpientown. It was in a house beloneing to your grandfather, and, but for his wife's kindness, I should not have lived. But nature triumphed and I recovered; I sono got out, and was again in the field. My left leg had been seriously wounded, and, therefore, was unable to keep up. Your grandfather then got me a place in the Commissary Department which allowed me to remain much of the time in doors. This gave me an opportunity of learning book keeping, and soon after I entered a merchant's counting room, and here began a life that ended in my ruin. All this time my family were in New York; I had seen them but once.

I had always brine a character for strict integrity, and believed that notting could draw me aside. Thinking of my family, I judgel how easy if would be to send them a small sun and hereafter make it good. I took a kew dollars from the drawer and sent them to my wife, after a few days this was followed by more, and so it continued until a considerable sum had been forwarded.

After a while, suspicion was excited; I closely watched, and my guit discovered Having long borne a good character, my employer wished to hash it up, but it get out and I could not negethold up my head; of course, I had not a friend in the world; was unfife for the army; could get me employment, and life was a barden. Long did I meditate before coming to the resoluti nof ending it; but I could not bear the thought of youth, and last of all, my dishousty my fine which and also did in ymother. Here was a condition I never thought of; found myself shunned also ny every one. Remorse was my companion for a long time. I reflected upon every got of my life, called ny proches failed with shot, and slipped ove

For the Beligit-Philosophical Journal.

Grand Eucampment of Ancient Pyramida.

Dan Sin: We closed a very interesting meeting in Buckport, Maine, June 5th, 1809, of an order established by spirit direction called the "Grand Eecampment of Ancient Pyramida."

At that meeting it was voted that the Scrice be requested to write out a few facts in relation to the introduction of the Order amongst us, and sho the Pramble and Covenant, and with your consent have it published-in your ralusable paper.

About twelve years ago, a woman in the humbler walks of life, frail jo body but with an active mind, by the name of Mrs. Lovita Moore, who tiffe lived in Watthins, Milne, now reliding its Rhaworth, Me, and keeps an office there for the healing of the dick, was developed as a rapping, writing, speaking, seining and healing medium.

It soon became evident that a high order of intelligences, controlled, as many persons who had ast with they in clicke, soo listened to the sinepirations that downed from healing in the locuture room bud disease price can testify. Prom time for the set of the fact of the forms healing in the locuture room bud disease price can testify. Prom time for these

sat with the 'in circles, he listened to bearin-pira-tions that flowed from healing in the locaters room had cleey here, can testly. From time to time, when she was cutraneed, a language would be used and marks, diagram, made on paper with pire or penell, that we thought had a meaning, but could not tisse bidedwistand what timesat. If A

not tisselfulcentand what it times. At a landlay these circles, one of our number, A. P.
Goodale, began to get the import of that, to us,
naturally imprive, as it as spoken; and in a
short time, he could readily contrare, by shi
log mental questions and picusting smilligeness versoon, others began to get the impressions, and we
found that what had been somewhat perplexing,
served to leach us how to read the minds of others
indepressed. We also beared thus these influes,
see purportate be the sancies it there in the
contract that the sancies is the or of the sancies in the sancies

once flourished in their time, but long since has been kept in the Spirit Sphere.

S. C. Vylee, a medium, met with us, and the same influence took control of him, and in a short time he was impressed to call a grove meeting in Verons, near Backspyrt where he lived. The call was published in the Bannen or Liour.

The mereling was held September 1st, 1807. The speakers present were C.A. Haden, Mrs. M. J. Wilcoxson, Mrs. L. Moore and others.

The meeting was harge and very interesting. In the afternoon, a large circle of persons were convered at Mr. Vyles' house, with some dozen or more mediums who were controlled by the Hebrew influences, and the demonstrations made, were very interesting.

These influences then selected even persons, viz.: Sewell C. Vyles, Ileury A. Clow, Isase Doyle, Calvin Kingman, Dr. J. R. Jordan, Solomon Ellis and Andrew P. Goodale, and requested them to repair to some secluded plars in the grove where they received an obligation, signs, gripes and passwerd, through one of their number; this body to be known as the Grand Council of Ancient Pyramids of the World. Three individuals made an adjournment to meet at H. A. Clow's house in Waltham, Sept. 22th, 1897, where they militated as more lindividuals and organized an Order, called the Grand Eccampment of Ancient Pyramids of the World. Three fairly dividuals with a more lindividuals and Corenant was written through Mrs. Moore.

Prax.MIL.

We as a body of Individual brinds, prompted by the innate principle of the soul, and the influence of the celestial spheres, have been directed to place ourselves under the jurisdiction of the flighter realms of singel power as instruments in their hand, to mould on the capth of the flowing the light and truth are ready to cast their halo on the varth from their exclusion, the manner of the flowing the light and truth are ready to cast their halo on the varth from their exclusion, we subscribe ourselves to the following piedege and

COVENAY.

As a band of brothers and sisters, we come to getter, piedglog our

Its relation condition to the absolute thorough inspiration, we subscribe ourselves to the following pledge and COVENANT.

As a band of brothers and sisters, we come to gether, piedging ourselves to protect and sustain with promptees each other in every emergency; that we shall be confidential friends. That the wretted in the confidential friends. That the wretted in the care of protect and sustain with promptees each other in every emergency; that we shall be confidential friends. That the wretted in the care of progress, and grasp the banuer of Faith, Hope and Charity

Beneath this altar, we will kindle the fire of eternilove. Our flagstaff shall be endurance forever for the sake of humanity. We stand as one body with different members, controlled by the will-power of the angel world that is our head. And we further pledge ourselves that we will live true men and women, true to the physical as well as to the mental harmonizing ourselves to the highest conception of truth; that we will abstain from all-habits that demoralize either in word or deed; that virtue and morality is the leaning staff of purity; that slander, malice either in word or deed; that virtue and morality is the leaning staff of purity; that slander, malice and enzyshall be ellenced among us; that no brother or sister shall be cultive of uttering a thought outside the walls of this Encampment, that shall injure the welfare of any brother or sister.

Thus, Mr. Editor, we have given to you and your many readers, a brief putline of the introduction of the Order amongst us. We have had many dark and tried seasons as well as light and happy ones. We have labord under many disadvantages. We have store the power that brought us together will carry the work forward to enlighten, encourage and bles humanity.

Our Constitution and brilaws have been framed and signed. We have formed two subordinate Encampments, numbering in all about seventy members.

Fraternally thine.

Fraternally thine.

Fraterinal's thine.

Molnohr Kinoman, Secretary.
Mariaville, Maine, June 23th, 1869.

Voices from The People. Letter From J. Madison Allen.

VEGETARIANSM-STATISTICS WANTED.

All readers of the Relation Philosophical Journal, who are practical vegetarians, are invited to address the undersigned, stains how long they have abstained from flest; whether salt is used; whether butter, milk or eggs; whether tea, coffee or any other drink except water; whether as a counterbalance to the subtraction of fest, etc., critically and the subtraction of fest, etc., or the desire for domestic and foreign fruits is increased; for nuts in winter; forgertain grains or vegetables not before craved; the affect upon the general health, physical strength and mentality; what occupation pursued, and, any other particular which may occur as the timing of writing, likely to throw light upon the general subject of distits.

totics.

Also, would be glad to receive from "theoretical" vegetarians any observations they may be
pleased to offer. Terre Haute, Indiana, box 547.

From J. W. Winslow.

The following appreciative words came from the pen of J. W. Winslow, of Barre, Mass. We are receiving hundreds of letters each week, containing the chefring words, and they are incled highly prized by us, and we only regret that we have not the space to give room for all of them in the columns of the Jounnal.

not the space to give room for all of them in the columns of the Journal.

"I am happily dispipointed in the talent and sality dispizated in the various departments of the Journal, and if the Sprittmelists seed seed the Journal of the Sprittmelists seed seed the Grant of the Sprittmelists seed seed the Grant of the Sprittmelists seed seed the Grant of the Sprittmelists seed seed to grant of the Sprittmelists seed seed the Journal Meralisapport, they ought to reduce their glottics seed beaven born fain, and take refuge in some autoclaying and foodistic dictition that the sprittmelists in the west, and I have no doubt but they will be seed to give the seed of the Sprittmelists in the west, and I have no doubt but they will be seed to give the seed of the

Dan Sta .— I notice in No. 15 of the Journal .— All Spiritua and Liberal sapers please of Peirolt Meiters, ... Bestler

(date not remembered), a short communication signed J. S. Buller, relative to some matters connected with our Society. The person prime block self Butler, writes as if a member of the Detroit Society, and a resident bere. I regret that you have been made the victim of an imposition in this matter. There is no Butler who is a member of the Detroit Society, or known to its members as attending its meetings.

S. B. McGracken,
Pres't Detroit Society of Spiritualists.
Detroit, July, 7th, 1869.

Detroit, July, 7th, 1809.

Letter From Dr. J. K. Hatley.

RULE OUT OTHER AREES.

The last National Convention did a partial work of expengation, which, it extended to other abuses, will relieve our Annual Conventions of nearly all the annoyances, heretofore so abundant in them.

The rule prohibiting the occupation of the platform of any except the proper officers, reporters, from or any except the proper officers, reporters, adopt any except the proper officers, reporters, Adopt another, prohibiting the sale of books, pamphiets, papers, phanchettes or any other kind of goods, wares and other merchanoles; the adverting of profession, business or rostrums of any kind or nature, within the hall, and further relied to the products, either of the liberatory and the products, either of the liberary, artistic, professional or medical departments. Besides, there is getting to be too nunch competition in these several departments. There is no good and sufficient reason for the making of our Conventions, Spiritual Fairs, for the exhibition and asic of spiritualistic products, either of the literary, artistic, products, and the particular spiritualistic products, the particular spiritualistic products. Besides, there is gutting to had so much competition in these several expartments, for the pragital exemplification of that inpartiality and, egisslity (to all enterprising individuals, who might desire to occupy so tertile a field, which we (boastingty) proclaim a cardinal principle of our religion.

Profiting by the wisdom of the past, let another step be made, and this rule established as a drest act of the next Competition. And then let all comply, with the spirit, as well as the letter of the Let none of which as low.

law.

Let none of "bligh or low degree," be privileged to wedge in any scheme, even through a committee dodge, not pertaining to the legitimate work of the Convention.

Oh, that selfishly personal ambition could be laid saide, in all our chorts in behalf of our noble work, how grandly harmonious and potent our aspirations, consulting labors and influence for good.

A Progressive Manual School Association, With a Brief reterence thereto.

A number of persons, who are desirous of starting a Manual Laboring School Association, hereby request some of the numerous readers of your paper, to inform them by writing to the subsciber, where they can procure one thousand acres of land, possessing all or nearly all of the following advantages: Good prairie and timber, good building and limestone, good wa'er, and water power sufficient for extensive manufacturing purposes, with coal on or near it, and well, adapted to stock-raising, splary operations, in a climate suitable for the successful cultivation of apples, peaches and specially adapted to vine-yard cultivation, of grapes for wine making, with a description of market tows, facilities for shipping, and price per acre. We invite all persons description of market tows, facilities for shipping, and price per acre. We invite all persons description of market tows, facilities for shipping, and price per acre. We invite all persons desireus of uniting in such an enterprise, to correspond with us immediately or the subject submitting places of operation.

We propose that our Capital Stock shall consist of one hundred shares of two hundred and fifty dollars each, and that the stock may be taken by both men and women; that the stock holders both male and femaka shall enjoy equal rights in making all rules and regulations, and in winges and profits, and that every stockholder shall reside with the Association, or furnish a hand in his or her place; that there shall be no drones, but every m mher of the Association are shall be taken in the physical development as well as scientific education of the pupilis; that a uniform style of dress shall be adopted for the pupils; that the calculation of the pupilis; that a uniform style of dress shall be adopted for the pupilis; that a uniform style of dress shall be adopted for the pupilis; that a uniform style of dress shall be adopted for the pupilis; that a uniform style of dress shall be adopte

buildings and stocking the farm, and for a company store; and that all the services shall be exclusively performed by the members of the exclusively performed by the members of the Association. We are fully satisfied that all the families belonging to the Association, can be comfortably boused, warmed, fed and clashed, at a saving of july one half the money, by using but one building, with but one cellst, one handry, one cooking range, one disting hall with separate tables for each family, or selected rable companious, with separate shalls for single sounds; every apartment is warmed with hel, air from but one furnace, and cheaply lighted with gas, with farbetter conveniences and secommodations than usually enjoyed by holated families; and more than acted five per cent of the female labor than acted for the perfect of the female labor and the subject of the female families may have helf Public Hall for school from the country and reading room, their music, statusry and patinting, all that cleaves, refines and graffice for their jubic set; so that very one may have been exceeded and supplied, with but a very an additionable to the public for the proposition of life could be gravitated and supplied, with but a very subject of the public for the country of any large productive of the proposition of the must successful partitions of the must successful partitions of the public, where each one could be trained to that, particular occupations of life could be given to the public, where each one could be trained to that, particular occupation of five could be given to the public, where each one could be trained to that, particular occupations of the country of south as it would not only be a great sourge of south as it would not only be a great sourge of south as it would not only be a great sourge of south as it would not only be a great sourge of south as it.

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one generally their for the varies, and we can trainly
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THE BOOK OF THE TIMES

JUST ISSUED

PLANCHETT DESPAIR OF SCIENCE

MODERN SPIRITUALISM, ITS

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BY EPES SARGENT.

This long-annuriced volume, from the jen of a well known American must of letters who has given, for the at thirty years much attention to the suighost treated, will of deappoint public vt_octation.

"Finnethet" is a thouse, had carefal survey of the bids subject of well attented pneumona believed to be pictical. Beginning with

MODERN PHENOMENA

oke out at Hydereille and Robester in 1447 and to the writer, after griefly, a mark interest and to the writer, after griefly, a mark interesting account outsuppression's Tradecta as an ecommonded by the fattering to be the cattlength to be the consideration of a Hisrary and altested heavers at the perty, the pursuance of ft, so ansantulism, clafrey and, k. The author of the rations

Theories of Investigators

Who attail the phenomena but reject the spiritual is prothe-is; and the reader will be surprised to flud what a charge is taking place in the options or lot escientific word in re-spect to the genuine-use of these mondestations. Science is rate absorbant the "pool-pool method of the half" with which to treat the salipect. The stid; etc of the chapters are:

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Prontier Department

BY..... E. T. WILSON.

Our Second Tour of Ten Days in Wisconsin.

June 18th uit, round us gliding swiftly over the fron rails of the Milwauke and Chezago R. R. A pleasant ride of three hours brought us to the quite and beautiful city of Racine, Wisconsin, situated on the shores of Lake Michigan, twenty five milets south of Milwaukee. We lectured here three times to foll houses, and held one scance, giving many fine tests and readings of character, in public se well as in private.

At our first lecture, we gave one reading of character of a man unknown to us, which was milmed as remarkably correct. We saw the changes that took place with him, pointing out the data which occurred when he was foorteen and twenty-three years old. We then stated that, "Twelve years ago you had a isometal trouble that came ner ruining you," We then described the man that was the cause of it, 'tating, "We get these facts and statements from your slater who is a spirit, and with you," describing her minutely.

SECOND NIGHT.

NUMBER ONE.

Read the character of Dr. W., and saw by him the spirit of a young man who was described mi nutely, and when he died, as well as blasge. Iden-tified.

NUMBER TWO.

We saw by and with Mrs. ____, the influence of bacord and jeslousy with great inharmony, deriving the person and giving the time, which roved correct.

We saw by a man the spirits of two little boys ho were drowned, fully describing them NUMBER FOUR.

We saw in the life of a lady present the incidents and facts that took place when she was twenty-two years old, describing them very accurately. Acknowledger correct.

— guino APTERNOON AND EVENING.

We saw by a stranger the spirit of his sister, who left this life long ago for her bome in the Spirit World. This sister said to him subsequently, "All as well with the lad; they say he is alive and you will hear from him."

"That information is the object of my visit here,"

NUMBER TWO.

We saw by a lady, name unknown, the spirit of or eleter, gave her age at the time of death and hen, which were identified.

NUMBER THREE.

Crossing the room, we spoke to a lady saying,
"There is with you a beautiful little girl," describlog her. "She is your daughter. There is anoth
er, the spirit of a man, hat is uswilling to be described or fully seen. Why, we do not know."
"It is my daughter," said the lady, " and I
understand why the other will not present himself."

NUMBER FOUR.

To a young men, we said, "There is with you a roung man giving age, time of death, and how, we willy described him. He presented himself in a first Corporal's uniform." Fully identified.

We turned to a lady, and said, "May we tell hat we see with you?"

"Tes."
"There is over your bead a broken ring. The symbol refers to an incident that took place when you were seventeen years of age. One half of the ring represents you, and the other half one that is not with you now." We then fully described the one representing the other half of the ring, and what became of him.
"It is all true," said the lady, sharply, " but I do not know what they want to bring up those old things for,—they might let by gones be."

NUMBER SIX.

Saw by a prominent citizen the circumstances and incidents of five years ago, fully describing

them. "Yes," said the man, "that is the oil affair, and is correct."

NUMBER SEVEN.

Bow by the Sheriff of the County a drowning

NUMBER EIGHT.

We turned to a young lady and fully described a place, the time, the parties and what look place. Identified.

NUMBER NINE.

NUMBER NINE.

We turned to Mr. S., saylog, "There is with you the spirit of your sister, and with her your son and daughter, all in the Spirit] World," describing them. Fully identified

NUMBER TEN.
We saw by a woman her son and brother, dos-

cribing them.

All of the above statements were fully inentified, and are but few, of the many that we gave in Racine. In no case was the reading of character de-

nied.

The Spiritualists of Racine are alive and thriving. Among these carnest workers, we may mention the following names whe ministered to our
wants. The Paimeters, the Stabius, the Welts,
the Burgesses, the Chamberlains, the Trowbridges,
and Sister Pauline Roberts,—bonest and faithful
workers. They hold regular meetings on Sunday
is the Court House, with fair attendance. Speating manally by Brother Trowbridge, who is a worthy
advocate of our gospel. Long may they nourish
and procepus.

and protect.

Friday, Jane 18th uit, found as at five o'clock e. w., to Madison, at the quiet home of Lyman C. Beapor, E. R., a. true man, scholar and historian. We lectured at night to a small sudience, one hundred and fifty is number, in the City Hall. Our subject, "Nine Postulates on the Bible." Of what we said, saw and described, we refer our readers to the

I saw and described, we refer our readents to the origin clipped from the Wisconsin State Joon.

of June 19th sile.

Y. Wilson, of Illinois, spoke in the City Rull creveling to option the Wisconsin State Joon.

creveling to Rollifershits and others inderreated he peculiar phenomena. His subject was "Nino tulates on the Billy." Serify stated as Collows:

m. Man became like God after the Fall—not be

Red. That Adam was expelled from the garden

5th. That Jesus was no ood.
6th. That Christ was a disembodied apirit controlling Jesus as a medium, this control beginning at the boptism of John.
7th. That the divine authenticity claimed for the Bible, is no: warranted by the teachings of the

Bible, is no. warranted by the Bible.
Bible.
Sch. That Modern Spiritualism is the key to all

Sch. That Modern Spiritualism is the key to all reveiation.

9.h. That the spiritual phenomens of the Bible form the basis of the christian religion.

Mr. Wilson undertook to demonstrate these propositions with a regement, and phenomens.

To ill state, he turned to a stranger and said, "There stands by you a spirit representing between the a proposition with a regement, and phenomens.

To ill state, he turned to a stranger and said, "There stands by you a spirit presenting between the said and the said and

Saturday, June 20 th, we lectured at night to a good andlecce, on "Indicences." Gave the following, tests:

There is here a spirit, a lawyer, lived in this city several years ago, and says he died in the insane asylum five years ago. We described him as a spare man, well built, pale, very sallow, about yee feet ten inches in height, brown halt, oral features, a little dandyded, wearing a dress cost, plug hat, carries a small came, and other wise minutely describing him. We then pointed out several gentlemen, that he identified. There was some quib-ling over the identity, when this spirit said, "I was compelled to leave my fonce in sheboygan, bis, some years before my death,—came here, was here in 1830, 00 and 61; returned to Sheboygan, became 'insane, was sent to the Lunstic Asylum and died there; and many exclaimed, "It is Mr. Hiller." One man, Mr. Hamilton, add, "I know him well, and it is as accurate as I could describe him." We then left the platform, went among the audience, being attracted to a group of gentlemen of market in tellectual ampearance. They were boat

We then left the platform, went among the audience, being attracted to a group of gentlemen of
marked intellectual appearance. They were positive, highly cultured men. We resd the character
of two of them, gave several incidents in their
lives as well as marked traits of character, with
whom we found the spirit of Hiller. There was a
good deal of doubt on their part as to the identity
and incidents, as well as spirits seen and related as
with and belonging to them. The traits of chir
acter were accepted. The incidents rejected in most
cases. In our own estimation, we think we failed
with these men, and from the fact that their positive natures conflicted with our own. We went to
them, determined to give them tests, and la this
failure, we see clearly and failty the development.

them, determined to give them tests, and la this failure, we see clearly and failly the development, of isw, and that the medium must negative him self and depend on the law and the spirit, or fall. This affair created considerable feeling in the aux dience on the part of these gentlemen and ourself. The whole thing was conducted in a spirit of good feeling and ananly deportment. We learned subsequently from others that many of the points and dates were identified by those who knew these gentlemen; but it was not the testimony of the gentlemen referred to, hence, and acceptable to them. Our meeting closed for the day with the best, of feelings, and all went to their homes well satisfied.

Minnesota State Association of Spiritualists. To the Spiricualists, Liberalists, and Liberal Christians of the State of Minnerota-Greeting:

tians of the State of Minnerota—Greeting:

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r altermous and evening, at 2 and 7 o'clock,
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Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 755 p. m., in Tomperance Hall, Market street, between 4th and 5th.

Broadway Institute. The Society of " Progressive Spi-lets of Baltimore." Services every Souday morning results at the dead before

The Andrea, Obio.—Children's Progressive Lycommest at Mortey's Hall every Sunday at 11½ A. N. J. d. outey, Coulect or Mrs. T. A. Vuspy, Gaudian: Mrs. E. Z. olstong, Asst. Guardian.

A DRIAN, MICE.—Regular Sunday necetings at 1015 a.m. and 755 p.m., in City, Hall, Mart. attrect. Christian's Progressive Lycoum messed at the easier place at 12 m., dooff the ampices of the Aurian Society of Synthusists. Mrs. Martin Hunt, President; Kara T. Sherven, poerceary.

h. Ma.—Sprittanists hold meetings in Pioneer Chapel suday afternoon and vetning. Christoni's ringressive meets in the same place at 3 p. m. Adolphus J. n, Conductor; Miss M. S. Curties, trusculan, meetings at their church at 10½ a. m. and 1½ p. m. meetings at their church at 10½ a. m. and 1½ p. m.

posrone, Mass.—The Spiritualists held meeting aday in Williams Hall, at 3 and 7 r. H. Speaker

on Natural Science and Philosoph logy, with scientific expriments an shireal applicatus. Lyceum in the evening at 71g o'clock, by voluntee of Spiritual Philosophy.

as basts to a griculum Theology, with relevable empriments and illustrations with philosophical applicatus. Lycomia in the afternoon. Lecture in the evening at Pg o'clock, by rolunteer speakers, upon the defence of applicatus Philosophy. Chavranop, Onto-The First Sonety of Spiritualists and Liberalists both Gregular meetings at Lycomi that like Superior 4. at 2 and 7 p. m. Lycomi at 10 m. m. les for the control of the Charlest Char

Secretary.

Chicago, Illinola. The Chicago Spiritualists ment every Study in Crosby's Marie Hall at 16:45 A.M. and 7:45 P.M. Spraker engaged.—Mrs. A. H. Cobby, June 6th and 18th Mass Stude M. Johnson, June 20th and 7th. The 'biblerou' Preceivesive Lycomic meets immediately a ter the morning lecture. Dr. & J. Avriy, Constantor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnistament Division Hall, Chekee, at 3 and 7 r. x Mrs. M. A. Ricker regular speaker. The public are invited Seats from D. J. Ricker, Sup'l.

responding secretary; A. W. Pickering, Cick.
Dovan and Foxcaors, Ma.—The Cinidene's Progressiv-Lyceum holds its Sunday session fit Mervick Hall, to Dover, at 10% a.m. B. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1% p. m.

anta, N. Y.—First Society of Progressive Spiritnal-mbly Rooms, corner Washington avenue and Fifth

rect. Services at 3 p. m. Mitan. O.—Children's Progressive Lyceum meets sver-noday, at 1014 o'clock a. m. Conductor, Hudson Tuttle pardian, Emma Tuttle.

status, M. H. - The Spiritualists hold meeting unday at 10 a. m. and 2 r. m. in the Police Cour Seats free. R. A. Seaver, President; S. Pushee

taken up.
is hold meetings every Sunday at Lamari
th avenne and West 29th street. Lectu
m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress settings in Music Hall, No. 4 Bank street, at 25 am. m. The affermoun is devoted wholly to the Children's sessive Lyceum. G. T. Lesch Conductor; Mrs. Harriet on, Guardian of Groups.

Prygoves, Mass.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Studays in each mouth: Children's Ingressive Lyceum neets at 10 clock a.m. Speakers ongaged:—Mrs S. A. Byrnes, Jan. S and 12; H. B. Storer, Feb. 3 and 5; J. P. Greenlend, March 1 and 1.

PUTNAR, CONN.—Meetings are held at Central Hall every Sunday afternoon at 11/4 o'clock. Progressive Lycoum at 101/4 in the forenoon.

on the versing to becture, and To'clock p. m. Pro-CHURCH MASS.—Mostlings at 5% and To'clock p. m. Pro-ressive Lycoum meets at 15% p. m.
Richaron, Ern.—The Priends of Progress hold meetings very Sunday movining in Henry Hall, at 15% m. Chil-rica's Progressic Lycoum meets to the same ball at 2 p. m. Bootroon, i.t.—The First Society of Spiritualists meet and very speaking very Sunday versing at 7 clocks, at frown's

erence meets at the same place on Sunds one hour session. Essays and speeches the each. Channay Eliwood, Esq., Presi t. Sarah D. P. June, Corresponding s.d.

cording Servitary.

Miss.—The Fraterial Society of Spiritalised Fraterials was a state of the State of Spiritalised Hold meetings werey Sanday at Jalice's Hall. Fragmatic Liquous meets at Fr. 26. One-Orderoe, H. S. Williams; Guardian, Hrs. Mary A. Lymin. Lectures at Fr. 26. Lectures at Francisco Comptended Comptended Liquous States at Francisco Comptended Liquous States at Francisco Comptended Liquous Account States and Comptended Liquous Account States and

THOMPSON, O.—The Spiritualies of this piace hold reg-nestings at Thompson Center. The officers are E Heli-Blockwell, M. Hall ir Trustees; and A. Tulotson stary and Treasurer

F. L. Charle, Free'l.

Temperator Hall, Franklin street, vypanic Amore Petal. Contribution 10 seats.

Wasnippeta, D. O.—The Pailpont Bolivian Amore Manageron, D. O.—The Pailpont Bolivian India order 415 street and Ft. Ave. Engine. Sector 429 at 1054. a and 115 at Mid. One. Donparing John A. Landvoigt, Socretary, J. E. Jones, Traustre.

PROSPECTUS

BET TO

RKLIGIO-PHILOSOPHICAL JOURNAL

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

No. 192 South Clark Street, Chicago, Ill.

herea. All systems, creeds an unatifulious that connot alound the release of a scientific research, possive publiscoppi and en-phienced reason, will be treased with the same, and on incre-positionative, from their antiquity and general acceptance, an a fallery of modern date. Sileviving that the britise is said-ding the Human Mind to-day, (brough Spirithaul mater-ore and general intelligence, on an appreciation of greater and more stilling truths than it was capable of receiving or an emprehending centures ago, or should all subjects poss the

and more shiftime truths time it was experienced of greaters and more shiftime truths time it was experienced or operating or comprehending constraint age, or should all subjects pass the analyzing crucible of science and freadow. A watchful say will be kept pays, after a programmental While we stand about from all partiesantss, we shall not benefit to the contract of portraints prices in power for the advocacy of their city, whether soft in principles are found in pasterness of party apparently in the municipies or adjority.

A large space will be derived to sportial Philosophy and communications from the tabellions of the Science and communications from the tabellions of the Science.

and. Unumurications are solicited from any and all who feel as they have a truta, to unfold on any subject; our right ways being reserved to judge solut unif or will not interest instruct the public.

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out Office Orders cannot be procured, we desire our send money, were in Catasda will add to the terms of subscription r year, for prepayment of American Postago.

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These, Charly and distinct to Thomas to Application of the ASP - distinction copies are transit and the application of the Relicioty Phillipsophillot. A DORNAL comprise a column. Relicioty Phillipsophillot. A DORNAL comprise a column. Thus we publish two roteness a year.

ADVERTISEMENTE inserted an avestry carrie allowed and avestry carrie allowed for the first, and TRENTY CHARTS per like for each subsequent in-

The space occupied for display or large type will be recon-ed as if the advertisements were set in nonparied entire, solid-

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SPIRIT LIKENESSES.

little is known of the laws that govern the Artist Me-title process of producing Spirit Lisbnesses, that it has me necessary to publish a pumplet for the instruction one desiring portraits from the Inner Life.

use noessery to puters a pre-how desiring portraits from the lines Life, noe desiring portraits from the house contains that knowledge, without which, no cod with any degree of certainty in the matter ing a likeness of a desired spirit. Explains the many fullers, herefore somplemed—and sho same will continue so long as people remain ign anne will continue so long as people remain ign anne will continue as the second phase of the second

DAWN.

ice, \$2; Postage paid.

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THE GARDEN CITY IMPROVED PLANCHETTE

DIRECTIONS.

not come in contact with the table; remain quiet moments, then let some one of the party sak a que if the persons composing the party se of required power, or any one of them is, the question will be A positive and peaking powers to the remain of the party of the persons of the party of the persons of the party of the persons of the p

PRICE, \$1.50 MACH

8. 8. JONES, 199 South Clark St

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Truth wears no mash, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR

CHICAGO, AUGUST 21, 1869.

VOL. VI.-NO. 22-

Biterary Department.

Another little angel
Entered in
The shining pearly ga'es,
Free from slu—
Pa-sed beyond.

Another little mortal, Free from strife, Has passed beyond the evila Has passed beyon.
Of this life—
Passed beyond.

Another little member Of our band Hasjoined the shining host In spirit-land—

In thy hands we trust.

This jewel fair—
Beneath thy wings of love
Guard with care.

THE INNER SENSES.

on the Isle of Patmos—The Inner Se see Spiritual Things.

Rec Spiritual Things.

From the Furnesological Journal

The writer was present recently at a meetrof a Bible class, when the special subject
consideration was the scenes of the transfigtion of Christ, mentoned at the beginning
the 17th chapter of St. Mathew. As I listvide the questions propounded by the coductof the class, and to the answers that' were
ten. I could not repress a feeling of sadness
it a prof-seedily Christian people, with the
leg in their hands, and a general literature,
cent and modern, accessible to them; in which
y be found many authentic details of facts
clearively analogous to the matters discussed,
hald be in doubt whether these scenes, witsed by Peter, James, and John upon the
uni, were realities, or whether they were
replantations, caused to appear before them
no definable purpose. Yet, such doubts
as himself participated. It strikes me that
a important to a correct spiritual education,
I as a protection agains' the alluring sophissof unfidelity, that subjects of this general
ure should be far better understood than they
monoly are by people clifter in or oit of the
reches; and, foderd, that we may not be enyl ignorant of these inner mysteries of the
l-world, and of the nature of the faculities
ough which they may become sensible to us,
by illustrative facts are vanchasfed fo us,
in the Scriptures and in the Septrelences
persons whose record is outside of the sacred
tes.

Vith reference to the scenes on the mount of

or persons whose recover so contains to the sacrea pages.

With reference to the scenes on the mount of transfiguration, it may be remarked that St. Peter, one of 'their witnessess, seems to have preserved an undousting faith in their reality for a long time after their occurrence, as may be seen from his alusion to them in his second General Epistic, lat chapter, 16th, 17th, and 18th verses. As certain was he that the transfigured glory of Christ then visually manifest to him, and the auditible voice from the cloud proclaiming him as the Son of God, were not illusive but real, as he was certain of the reality of any other experience in his life. Yet to class these phenomena as among the events of the natural world, and as among the subjects of the external or bothly channels of sense, would be to err equally on the other side of the question. The following citations will open up the true explanation:

following citations will open up the true explanation:

In the 6th chapter of the second Book of Kingalt is related that while the king of Syria warred against Israel, the prophet baffled all bis plans by g ving the king of Israel instant. Information of the same, obtained by some divine affative, or by the exercise of some supersensuous faculty. When this fact was explained to the king of Syria, and he was told that Elisha was at Dothan, he "sent thither, horses and chariots and a great host; and they came by night and compassed the city about. And when the servant of the man of God; was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, "Alas," my master! how shall we do? "And he answered, Fear not, for they that be with us are more than they that be with us are more than they that be with them. And Elishas prayed unto the Lord and said, "Lord I pray the, epog his cyes that he may see." And the Lord opened the eyes of the young man, and he saw and behold the mountain was fill of horses and chariots of fer round about Elisha.

fact that the appears, then, the perception ral eyes—and the face it appears, then, at to the perception at tall a free and t in order that he that were guarding appearant a present a present

bodily absent, saw Nathaniel "under the fig tree." (John 1, 48—50.) And when Paul, on his journey to Damascus, suddenly saw a light above the brightness of the sun and heard a volce from heaven speaking to him, it was doubtless this inner sense that was addressed; as was also the ease when afterward, while praying in the temple, he was in a france, and saw the risen Jeslis, with sudd. of him, and the temple, he was in a france, and saw the risen Jeslis, with sudd. of him, and the temple he was the timent of the will not receive the testimony concerning me." (Acts XXII. 6—18). Also, when St. John being in the isle of Patmos, "was in the spirit on the Lord's day," and saw the many wonderful things related in the Alpocalypse, the geo of the spirit were open, and he was not only in the full exercise of this inner vision, but of all the other senses in correspondingly interior and exalted degrees.

We may therefore claimit as proved by these and many other passages of Seripure, that man has a set of senses, and particularly a sense of sight, superior to that which expires the merely material things of this world, and that when these senses are open, objects and scene become apparent altogether transcending the plane of the merely material organs of oerception.—When this is admitted, we have a key not only to the solution of the mysteries of the transfiguration and its acompanying incidents, but a valuable guide in our pursuits of the higher degrees of psychological knowledge.

TIELE SPIELER AND PHILOSOPHY.

The distinctive characteristic of this inner sense of sight is, that it sees only spiritual things; or if it sees natural things at all, it is only midirectly, as the representations of the higher degrees of psychological knowledge.

TIELE SPIELER AND PHILOSOPHY.

The distinctive characteristic of this inner sense of sight is, that it sees only spiritual things are totally and necessarily invisible. Thus on the evening of the day of the resurrection of Jesus, the disciples were assembled in an upper roon, with th

during the con'in-

In times of persecution during the continuance of the power of pagan Rome, it was, not unaccounts, for the inner vision of Christians to be opened, enabline for the forever of the counts, for the inner vision of Christians to be opened, enabline for the forever of the counts, for the inner vision of Christians to be opened, enabline for the forever of the receipt the events that were to be full them, of the prepare their minds to meet the same; and to prepare their minds to meet the same; and in the rack, their inner "eyes" would be own opened, when beatific visious would appear, and radiant beings, invisible to others, would appeared, when beatific visious would appear, and radiant beings, invisible to others, would appeared, so othing oil upon their wounds.

In the many recitals of psychie wonders occuring to different saints during subsequent ages of the Church, no doubt much should be set down to the credit of monkish invention and exugeration; yet as the presence of spurious coin certainly implies the existence of the genuine, we may not reasonably place all these accounts in the catalogue of plous lice, especially when so many of them are strongly authenticated by a variety of circumstantial cotemporary testimony. In the year 1439, the kingdom and power of Prance were probably averd from uter destruction by the simple instrumentality of a peasant girl. Whatever may be thought of the interviews which Joan of Arc claimed to have had with the spirits of St. Michel and St. Catharine concerning the affairs of France and other subjects, it seems certain that Bandricunt, the governor of the province in which she resided, refused to accede to the pressing selectations to send her with an escort to the king's seistance, and it she correctly told him of a dissater which had happened to the king's forces at a battle that had just been longly, though at a distance of a hundred lengues from the place, and of which full confirmation was recieved a few days afterward. Being sent to King Charles, who reluctantly admitted

PROF. C. F. VARLEY.

PROF. C. F. VARLEY.

His Statements in regard to Spiritualism.

Prof C. F. Varley, a min of Science and of undoubted integrity, writes as follows: "You can scarcely select haphazard a dozan families without finding one or two members of whom have received at the moment of the death of south east relative a communication announcing the fact at a distance. These communications are often male by the dying person appearing to some member of the family at the moment of passing, away. The death moment seems the most easy one in which to make such communications." Nothwithstanding the enormous number of such cases, some of them supported with such striking collateral proof as to remove a linduit, the possessor of such information are afraid to narrate disce interesting facts the world as large religious materials. Decan are such as the communication of the such as the communication of the supported with such striking collateral proof as to remove all subject. "The specs of them supported with such striking collateral proof as to remove all subject. "The specs" of the world as large religious that continuous companies and governs me. This gonius is a voice which, whenever it speaks to me, always accompanies and governs me. This gonius is a voice which, whenever it speaks to me, always accompanies and governs me. This gonius is a voice which, whenever it speaks to me, always accompanies and governs me. This gonius is a voice which, whenever it speaks to me, always accompanies and governs me. This gonius is a voice which, whenever it speaks to me, always accompanies and soverns me effect. Josu of Arc, who led the French successfully against our soldiers, was burnt to death, not because the English were beaten, but because the English were beaten, but because the English were beaten, but because the relative should be a sher conscience would not allew her to recant, she was burnt, and as the flames approached her, she exclaimed, "Yes, my voices were from God!" Wesley, the founder of a religion bearing his mare, was a wine

Department Of Brts 3nd Sciences.

A Pillar of Fire.

The most cutious phenomenon which we have ever-heard of occurred out in Cacabada. County, on Wednesday last, The day, it will be remembered, we may be a constructed out in Cacabada. County, on Wednesday last, The day, it will be remembered, we may be a constructed out of the solid county of the county of the county of the solid county of the county of the solid county of the county of the solid county o

Her Death and Strange Prophecy.

Her Death and Straige Prophecy.

**Proc the Bickman (Ey.) Gourler.

Miss Susan Caroline Godsey, the sleeping wonder, died at bier mother's home, some crient unlies from Hickman, on. Westiesslay, the 14th miss. The history of Miss Cadery is well known to the public, a statement of her wonderful condition having been published extensively by the press of the United States. At the time of her death Miss Golsey was about 26 years of age, and had been asleep, as described, about fourteen years. The existence of this wonderful case of coins, or preternatural disposition to sleep, has been doubted by many but the fact is in lispurable. Indeed, some twelve months ago, Miss Godsey was taken to Nisshville, and otter places for exhibition; but we understand many, even of the physicians of Nashville, loaded upon the case with suspicion. The history of the case is briefly: When about twelve years of ago, site was taken with a segere chill, and t est-discordingly by her physician. As her fever, which followed her chill, subsided, she fell into a deep sleep, in which conditions the has remained ever since, except at intervals. It was her custon at first to awaken twice in every twenty four hours each day; but off latter years she awoke oftener, so much so that many considered it an indication of her final recovery. She would somain awake five, ten, or perhaps fifteen minuted, and gradually drop off to sleep again. When asleep, it was utterfy impossible to arouse her. She never complained of any holdily puts, though, when asleep, the was very nervous at times, and appeared to suffer considerably by the violent twitching and jerking of her muscles and limbs, and her hands cleached tightity as if enduring severe pain but when awake she did not appear we suffer except from a drowny, gapting inclination and persistent effects the day, the development of the processing and jerking of her muscles and limbs, and her hands cleached tightity as if enduring severe pain but when sawke she did not appear we suffer except from a drowny, ga

Living Germs In The Air.

Living Germs In The Air.

The air we breather and the water we drink are full of spaces and organic germs, all of which seem to have a purple or surveyor in the aconomy of things. If any one doubts the statement of sectuation ene regarding the presence of these germs, he has only to become acquainted with the use of the microscope to convince himself of their entire truthfulnest. Separate from the common maple tree abit of the schering dry ich-en, or moss, as it is called, molisten it, with water, and place over it is glass, alide. The spores

and nature of what has and so for refetter, assume its filled with thousands of varieties, as many sources.

"Dr. Smith and Mr. Dancer, of Manchester, England, have recently been examining the air of that city, and have found it loaded with them. The air was first washed by shaking it in a bottle with distilled water, and in a drop of the water it was reckoned that there were about water it was reckoned that there were about water it was reckoned that there were about

by a man in ten hours there would be more than thirty seven and a half millions. All these germs float in the air, ready to spring into activity whenever the conditions of life are favorable. The varieties and sources of fangoid alerful. A trace that so the surface of the conditions of the area of the conditions of the conditions of the conditions of the conditions of the conditions. The starts had set been observed only on certain a side is condition. The starts had set been observed only on certain a high the tarties there are other species which invale the larve and chrysalists.

"Hookse has discovered a fungas which attains considerable dimensions from ten to twelve continues but which is found absolutely only on the neck of a certain caverpillar in tropical countries. It vegetates on the aximal, fractiles on it, and the cavepillar buries it with itself in the ground, where it springs like a funeral plume. Still more, a vegetable is known, the resolution collars, which has never been found except on the caker in which has never been found except on the caker in which has never been found except on the caker in which lives only on the draps of sox which the workmen let fall on the soil of the mines. "Have the seeds of these vegetables remained without use from the origin of the world to the duy that they found their proper soil?" —Bodon Journal of Commerce.

Correspondence in Briet.

I am very much pleased with the Journal, and think I am getting my eyes opened to the Iruth. I have been a member of some church for nearly ferry years, and never have been so well established irrny teche as now, and I mean to investigate still for more light on this subject.

No limit to the number of appreciative words that we receive from various sources. Brother D. M. Tarr, writing from Moscow, Minnesota,

J. M. - Tarr, writing from Moscow, Minnesota, says:

I look upon your paper as not excelled. I have read every article it contains from volume two, number one, to the present. I don't know what to think of it. I wish it might be true, but have no evidence to compelbelief. If I should witness the tests and scance as therein related, I think I could not take the matter as co-lly and rest as quietly and unconcernedly, as very many-of-you do.

James T. Snow, writing from Baldwins Mills,

says:
I have sent you over thirty names, and hope to be able to send many more, though I am no agent.

agent.

Samuel Whiteourt writing from Keokuk,—
Iowa, says:

I think we might organize a society here if
we only had a lealer, whom we could afford to
pay a liberal salary.

For particulars, any person, who considers
himself competent, will address the subscriber.
Ladies are also requested to apply.

SAMUEL WHITCOURT,
KEOKUK, IOWA.

N. J. R'ce writes to us 'encouragingly from Carthage:

Carthage:

I commenced taking the RELIGIO-PHILOSOPHICAL JOURNAL hearly a year ago through curical JOURNAL hearly a year ago through curically, and how suffix at the say, that I cannot get along without it. During the time that I have been a sub-criber, it has come regular, and is always read with increasing interest.

The following cheering words are from Mrs J. McMillan, of Richfield, N. Y.

D. McMillan, of Richfield, N. Y.

Please send me the Journal. The pleasure and consolation that I derive in the persist of the beautiful paper is inexpressible. I eagerly watch for Wednesday eve to hasten around that I can grasp it and feed upon its contents. There is scarce anything that escapes my eye. I find that it is, necessary to enlighten one's mind and more ospecially, the true idea of the doctrines of the true religion, Spiritual Philosophy.

A Philiphone Scientific Committee of the content of the cont

A Pittsburg Minister in Trouble.

The Rev. J. P. Linn, of Pittsburg, was been on trial in that city, last weeky before the Ohio Presbytery of the Old School Church, on charge of unministerial, indiscretion and immoral conduct. Ho was accused of robot and one of the session while in the congregation; with conversing its a five loss of the conduction o

Original Essays.

For the Religio-Philosophical Journal. Ization, Mediums, etc. BY M. J. WILCOXSON.

DEAR JOURNAL.—My attention has been called to a clause in Brother Powell's letter, of JOURNAL, Jan. 9th "The East is a good mill to grind the Lecturer into dust. Here, mediums and speakers, with very few exceptions, as far as my experience goes, are matrived unnecessarily by Spiritualistic Organizations." This is hard testimony, but nevertheless true. Bro. Powell will find it applies in some parts of the West, and outside of "organizations" as well. Who will issue a clear, concise, and unbiased work upon the Last-Martyrdom? It has always been the fashion since mediums have been sought for, in view of their rare gilts, to report every fathere, every deception, every fathere, every deception, every fathere, every deception, every fathere, every deception, every fathere, to a time, hurried in hot haste into even Spiritual periodicals, but at last they grew wiser, and found they were issuing counterteit bills in many cases; from that, some of our editors tenderly and justly protested against it, for they saw it was often prompted by enry or downright maiter, and where this was not apparent, as often by sheer ignorance. Some our editors tenderly and justity protested against it, for they saw it was often prompted by envy or downright malice, and where this was not apparent, as often by sheer ignorance. Same have seen and deplored this cruel, destructive policy waged against those sensitive harps of being,—but bundreds of the "chosen" have gone down silently, and their forus are now crambling in "dust;" "how they prayed that the noise of the grinding would cease," and that from their "dust" should spring up fragrant flowers of peace and justice! It is left to those who have seen them in Gethsemane, seen them sinking 'neath the heavy cross of human hate and perjury, seen them sink for giveness in their death—felt, too, in their own lives, the heartless stah, the treachery and lust of role,—seen the blade litted to strike home to the heart of youth and innocence, to write the "ower true tale," the stern protest against this hydra serpent in our rank. Slander, the feel-mouthed murderess that hatches all inquisitions, must serpent in our rank. Slander, the foal-mouthed murderess that hatches all inquisitions, must some day be confronted. Woe be unto us, when we refuse to meet the wolves in our flock, and strip them of their stolen garb. And we be upon us, when Spiritual organizations, with all their boasting of "protection," are allowed to grind mediums into dust, in addition to other compless word. grind mediums countless wees!

countless woes!

"Why should not dishonest, extortionate, and
defaulting societies and officers be held answerable for their lack of duty? One abuse, for
instance, has become a glaring one, and deserves
the most summary treatment; for it is not only
an abuse to the medium, but a repudiation virtually of our principles. It is a stab at the heart
of non-cause and region as it does a new, integriof non-cause and region as it does a new, integriof our cause, enforcing as it does a purer integri-ty, a loftler exhibition of justice than we have attained to before. And this abuse is a misera bly loose and irresponsible practice in business

A Speaker must always be up to time and conditions; but A. B. or C. may fail in almost every grand essential; may fail to announce properly; may fail in pleasant, comfortable arrangements; may fail in pleasant, comfortable arrangements; may fail in the music; may get a snappish, boorish, insolent or dishonest door-keeper; may change your appointment at caprice, and sometimes gravely interfere with your list of arrangements—indeed, may call you a long, expensive journey out of your line, and then, because bud management on their part, or some whim of "expediency," got the mastery, coolly inform you, "school is out." It is not inferior lecturers that are subject to this injustice, but the best as well? Here is the speaker's time, talent and pocket drawn upon by Mr. Non-responsible, and where is the redress? Then, there is another way of sweating speakers. ere is another way of sweating speaker them down by bad management, or give them Mr. Non-responsible's note of "promise to

Mr. Non-responsible's note of "promise to pay"—in gas!

O, but stop, Mrs. Speaker, "You should not make merchandise of your gifts,—this may be a just punishment for your taking money," What a good argument for the defaulting party! Let us turn it the other way, and see how long you will defend it! Go, try it on, as some did in their carly development, and know what it is to be an apostle, homeless, or treated to cold charity, and followed all the waking moments of your life by an excited crowd, that grow hungry for more with every fresh bite of the manna! Go, take to-day, smiles and blessings, downy bed and angel kindness; to-morrow, frowns, impertinence, impudence or something worse and warm thy sinking, chilled, and lacerated being in some stingy attic. where the shipgles flap for musée! Our Palistène to day is gich in golden wealth—is it not a shame that the necessity of eighteen hundred years ago, should even golden wealth—is it not a shame that the necessity of eighteen hundred years ago, should even be chosen as an argument by penurious minds, Aers, on this broad, free and fertile continent? Out upon this miserable apology for dishonesty and ishumanity! And let us "cry sloud and spare not," till our princip es of even-handed justice are laid in solid security where all may know the pure gold from the base alloy. And if mediums are not properly cared for, it they are ground to dust by any base, exacting or destroying process, the more shame to you, O, keepers of the temple, inasmuch as that you essay to make your organization "a protection to the devoted worker!

or selfahness, when there is no protection to the devoted worker!

All societies want speakers that will "draw well," and are most happy to accept any gratuitous services which replenish the empty exchequer: but suppose the medium's exchequer is low, does the society assume the responsibility? Very seldom indeed.—The poor, overworked servant may fly to some city of refuge, and save once more a mutilated life, provided she can get there with the little she has left. It is a notorious fact, that in large clues where is he most display of numbers and aristocracy in

the Spiritual ranks, there is no comfortable provision for mediums, as a purely fraternal and benevolent act, or even as an act of duty. We have blown our trumpet of reform all through the land long enough now, to give something better than empty sound. But the most diabolical sin that our order has to answer for, as professed reformers, is the murderous inhumanity which has followed mediums sinking under the pressure of overwork, diseased magnetisms, and contending influences of all kinds. In many cakes, as I learn, serious heart-disease has been induced by such constant autagonism with the powers of earth; and I know two of the most painful cases on record, in which the positive and protracted abuse of those loud-mouthed professors, with which our ranks are afflicted, drove the envious, slanderous bladé deep to the dying heart of the pure and innocent—the long obedient and usselfish victims whose forms now sleep in dust! The same old inquisitional spirit which cursed the years of early martynlom, has dared to introde its serpent windings round our altar, and leave its alime in holy places; while it has stung to madness of the brain,—with its unrepentant tolique, the lives of "chosen" mediams and helpless children! Obsesson has doubliess been oftener the product of this crune than of any other immediate cause. A sensitive soul, once the target of these miserable hunters, these unprincipled poachers and slanderers, has no door of escape, till this butchery is arrested. As long as Spiritual organizations quietly c meent to the brandishing of these bloody knives over the heads of mediums, and in their faces, we shall reap its bitter fruits. While men and women are allowed to go unrebuked into every place or high position, and unbottle their miserable spleen, regardless of results, regardless of our pure and loving philosophy, regardless of the peace of individuals and families, it will be impossible to save a certain class of sensitives from this obsession! It is the spirit of old hyperity crying for the blood of

tion, are swed most since of your sparian courage in the sause of right!

We, hold too, that the first step in reform demands integrity, and no society can be harmonious and successful without it. It is the magnet which draws to itself the trust and credit of a society, and around it centres the otherwise scattered forces, daily increasing the magnitude and stability of the work—and thus, it is the great key to success.

In the above remarks, we have not forgotten the honorable exceptions, where societies have risen to a practical exhibition of their declarations; nor the many noble, unseiths ouls, who have sheltered the modern apostles and poured oil upon their wounded lives! Their names are written in Housen.

written in Houven.

For the Religio-Philosophical Journal. The Crisis Approaching.

Brone Trible Approaching.

BY D. P. RAYNER, M. D.

Bernal vigilance is the price of safety."

Never in the world's history were these words more appropriate,—never a time when vigilance and action were more necessary than the presented of the present than the presented of the present than the presented of the present than the presented of the p

ent.

And why is it so? What signs in the religious, political or literary heavens to alarm these who have a knowledge of immortality,—of the World of Life beyond,—to whom, like Jacob of old, the ladder of God has been shown on which the angels of God were ascending and descending?

We will reverse their order and see first what the literary world are doing to call for vigilance.

ance.

Look at any of the so-called literary publications, and you will find a determined and combined effort manifested to degrade and disgrace Spiritualism and mediums by the lowest innendecs, the grossest misrepresentations, the most urqualified and gratuitoul mis-statements; and, oftentim:s, appeals to the lowest prejudices and palsions of the stupidly ignorant and wickedly bigoted, in order to arouse in them the wreaking spirit of hatred and persecution, are hashed out to their readers.

This alone and of itself, we could attribute to

bigoted, in order to arouse in them the wreaking spirit of hatred and persecution, ave hashed out to their readers.

This alone and of itself, we could attribute to the ignorance or perverted tastes of the caterers for public opinion, did we not know that other influences and powers are combined with them, if possible, to compass the ruin, and effect the overthrow of Spiritualism and Spiritualists throughout the country.

Of the so-called religious world, it has in all ages been the opp-ser of every progressive and liberal idea, and the persecutor of all who dared advance them.

Arrayed is self-assumed robes of sanctity, each church, claiming to be the expounder of the true faith, has ever been ready to "build the sepulchres of the prophets," whom their fathers (in the church) had slain, sud-also to persecute and alsy all who dared to 'prophesy to them.

With this state of things, it is not strange that their fossilized hate should manifest itself against all inter-communion with the angel-world, so long as they cannot chain the angels to the narrow limits of their selfash and blinding creeds; and still father, so long as the angels will persist in exposing the fallacy of "the traditions of the elders and the decrines of man," by giving mankind fath in the boundless future through a knowledge of immortality and the glorious principle of eternal progression.

Linked with priesteraft all adown the dim outlines of the musty past, and Joined hand and hand, is the grim spactre of dector craft, which have secretly smiled at each other, while by the assumption of superior wisdom and knowledge, they have hoodwinked the multitude and kept them in 'ignorance of the law of their being, both physical and spiristual."

And now that the voices of our loved ones are borne to us across the river from the beautiful-

Summer Land, telling us of the fadeless glories of that land, and assuring us that the goldengate will be opened by the Angel of Death for us to enter in and share those glories with them when we shall depart this life, and when, too, the Angel World are moving through their me diams to instruct and elevate the race from the superstition and ignorance. of the past, and to heal them bodily and spiritually, it is not to be wondered at that these two dark shadows are afraid of the flood-light of truth that is shining upon the world, and should seek to blind the people to its rays and seek to fence it out.

But what politically?

It is not strange that the base tricksters who

people to its rays and seek to fence it out.

But what politically?

It is not strange that the base tricksters who control the political mechinery should truckle to these two powers to secure their ends. Notising strange that the current literature should bead to snit the perverse tastes and depraved appetites of these combined powers, and still less strange that political journals should take the cue from the leading political gamesters and shamelessly call; as did the New York World and Tribune, during the Mumler trial, for these things to be put down, whether true or false.

It is in this combined attempt to persecute our mediums—to shut out the light of the Spirit-World—to persecute, prosecute and ostracize—indict as jugglers, impostors and estobes, (think of that in the ninetedant century 1) that makes vigilance and action necessary.

Read the following compend of a law of Pennsylvania, passed at the last session of its Legislature, and see to what disabilical means this combination are resorting, to prevent the Angel World through their mediums from he-ling the sick. Ohio has one aiready in operation, more general, and if possible s'ill more odious.

[From the Eric Republican, May 15th.

| | From the Eric Republican, May 13th.

AFTER THE QUACKS.

AFTER THE QUACKS.

The last Legislature passed a bill regulating the practice of medicine in this county. The law also embraces the countres of York, Lancas ter, Crawford, Venango, Warren, Adams, Bucks, Northampton, Lehigh, Elk, Armstrong and Indiana. It provides that after the first day of June, 1870, itshall be unlawful for any person to commence or continue the practice of medicine or surgery in the counties named, who has not greduated with the degree of Doctor of Medicine, and received a diploma from a chartered medical college, or other institution authorized to grant diplomas. It is made a misdemeanor for any person to practice medicine or surgery, or prescribe for any sick person, or perform any operation for fee or reward in violation of this act, and upon conviction is any court of competent jurisdiction, it imposes a fine of not less than one hundred nor more than five-hundred dollars, at the discretion of the court, one-half of which fine goes to the infort-er, and the other half to the county in which such fine shall be enforced. It further provides that any person who shall attempt to practice medicine or surgery by opening a transient office in any of the counts in samed, or who shall by handly of the count of the transient office, or other place to meet persons seeking medical or surgical advice or prescription shall before being allowed to practice as atoresaid, appear before the clerk of the court of the proper county, and shall furnish satisfactory evidence that the provisions of this act have been compiled with, and shall in addition take out a license fee for the use of the proper county of two hundred dollars. This rovision does not apply to druggists or degulsts, nor to physicians commencing practice in any of the sail counties with the intention of residing permanently therein. This sect does not apply to persons who have been eight years in continuous regular practice, athough they have not graduated at a chartered medical college, or other institution authorized to grant medical or sur

In another article, I propose to give some of the prominent features of a trial in the adjoining county of Chatauque, N. Y., in which a charge of fraud was set up against clairvoyance and its

Federal Hill, Eric, Pa., July 15th 1869.

For the Religio Philosophical Journal.

FAITH.

ninambulism —Clear-mindedness— tive and Negative Forces—All Pers Can Become Mediums.

BY WM, B. FAHNESTOCK.

tive and Negative Forces—All Persons
Can Become Rediums.

BY W. B. PARISSFOCS.

The first question that naturally presents itself, to the enquiring mind is—What is faith? The accepted meaning is: That faith is a belief or a confidence in some creed, doctrine, or person, whether right or wrong, good, but or indifferent—and as that faith is much or little, so will be the adherence to the one or the other—and as faith plays an important, as well as a peral-cious part in the world, it will be good or evil as the doctrines are true or otherwise.

If false doctrines are taught in any science, the result will be a perversion of its 'principles, a prostitution of its uses, and a retardation of the benefits it was destined to confer. We have unfortunately, too many exam. les of the truth of these facts, and we can excreely name a science that has not been so perverted, so prostituted, and so retarded in its progress. Astronomy, geology, chemistry, bitany, and many of the other sciences, have all had their abuses and their triumpha. It is, therefore, not to be wandered at, if those of a laterday should meet with the same fate. The science that is now meeting with the most opposition, sof suffering the rays tunfortunate perversion, is that of somnambulism, which, under the title of mesmerism, naimal magnetism, psychology, &c., state that the shove named conditions are disambler, yet are said to be caused by the same field, called animal magnetism; that the field has an existence in animals, consequently is man, and there being more of it in some persons than in others, it is supposed to have too large a quantity, are considered capable of imparting it to others who have less, and that by doing so, it is supposed to produce one or the other of the foregoing conditions.

The whole theory as above stated, I am con-

strained to say, is as absurd as it is truly false, and the idea that by imparting a superabundance that is possessed by one, to another, who has less, could not possibly do anything but equalize both, or, by giving the flegative one too much, make the positive one negative, thus simply reversing the condition of both, without any change in their capabilities, if even there was magnetism of any kind in the case.

The simple truth is, that the above conditions are varieties of the same state, and are respectively affected in accordance with the amount of knowledge possessed by the operators, and the belief operators are able to instill into the minds of their subjects. It is a notorious fact that the faith or the belief in a doctrine taught by operators to those who are ignorant of the facts, will influence the character of the phenomena so as to accord with his views, no matter what they may be, and if he can make them believe that he has the power to psychologize them and make them do as he wills, he can certainly do so, simply because the subjects believe that he can, and positively make no effort to rests, or to do what their judgment, if they exercised it at all, would satisfy them was not true,—but under the false impressions taught them, they will see black when white is presented, to them, hear discord instead of harmony, taste brandy instead of water, and feel cold when it is warm. It is true, we are governed by our faith or belief, in our mest rational or waking moments, but we then are so, according to our own judgment and will, and not by the caprice or will of another. It is as urjust as it is unnatural, to place any one in a false position, or to pervert faculties, which, when judiciously exercised, would add to our happiness instead of insuring our degradatión.

A proper attention to this subject will soon convince any one that all the above conditions are

degradation.

A proper attention to this subject will soon con-vince may one that all the above conditions are varieties of sommambulism, and as subjects are taught in any of teem—so will be the phenom-ena exhibited by them. It therefore shows the necessity obsaving a true knowledge of the con-dition, if we wish to take advantage of its phe-nomena, or be benefitted by their use.

momens, as to be enefitted by their use.

The phenomena and powers exhibited by persons while in a somnamoulic state are remarkable, and consist of what I, for want of a better name, have called clear-mindedness. All the senses and faculties are possessed of this power and by a translation of them all can be used, even at a distance, as well as if the objects to be seen or heard were present, or within a natural seeing or hearing distance. They can also forget or remember what they please, and by a determined resolution, cast off. contracted habits, cure diseases, or render any part of the body insensible to pain. Lastly, and by no means the least important feature of the condition, is its connection with spirit communion. I have often asserted, and reiterate here, that it is the foundation of spirit communion, and that it is impossible for spirits to control, or commune

en asserted, and reiterate here, that it is the foundation of spirit communion, and sthat it is impossible for spirits to control, or commune with any one, unless it be through some person who is either in a perfect or partial state of som nambulism, and but for this condition,. Spiritualism would be a blank, the Bible unheard of, and man himself, deprived of revelation, would have remained a savage.

All persons are susceptible of becoming mediums, and the prophete, reformers, and all other persons of any note, were especially so, and consequently capable of entering thus condition, partially or otherwise, and it only requires that the condition should be thoroughly understood and practiced, to insure any desired number of mediums, and as much valuable information and happiness depends upon the proper exercise of these extraordinary powers, the community at large would do well to turn their attention to the facts, that: Independent of this condition, there can be no clear-mindedness to mediums, and consequently, no revealtions, no proofs, no assurances that the spirit of man shall live beyond the grave.

CALIFORNIA.

For the Religio-Phillosophical Journal.

CALIFORNIA.

Austic Keni, -his Needs.

In the Journal of June 9th, we find an article from our much respected and afflicted Brother.

Austic Keni, -his Needs.

In the Journal of June 9th, we find an article from our much respected and afflicted Brother.

Austic Kent, appealing to the philanthropic minds of the East, the West, the North and the South, wherever, your valuable paper may find its way, for aid in his present situation.

- The few in Sacramento to whoul his appeal has reached, have freely contributed their mite, and sent, it on its saving mission. We regret that his case had not been known before our lecture closed for the season, as we believe his appeal would have been liberally responded to. Brother Jones, won't you again piblish friend Kenl's appeal, and will not the Banner of Juint, and Messra. Baker and Hull, copy? Let the call be responded to from a large portion of the eleven millides of Spiritualists in our land.

We know full well that the tracts and husks of Old Theology offered our brother, can not sustain his aged and afflicted body, and we would that the Spiritualists would take from their pockets the small sum of one dollar, and send him; we promise a large spieres from the hever falling Treasury of Infinite God.

We know from time to time perused in the columns of the Journat. and Banner, the sermons of Henry W. Beecher, and we would ask high, if from his lurge abundance, he will not lend a helping hand to one, wno for years was a colaborer with him on the walls of Zion?—To be sure, Brother Kent'slargs soul burât the fetters of theology's confines, and now ranges through our Father's illimitable universe, and 's surely marching on through affliction's valley, to the mount of Transfiguration. all lib is temporal miss be sustained, and we ask if creeds and sectarian beliefs must stand in the way? God and angels, forbid! Spiritualists and liberal minds answer the call of your aged and afflicted brother, according to your geans, that he go not to t

raiment for his body.

Fraternally yours

M. I. SHERMAN.

M. I. SHERMAN.

M. I. SHERMAN.

[Brother-Kent's address is Stocholm, N. Y.—

We hope the good people will continue to remember him in his sifictions, ever bearing in mind that any sestsance you may give him, will surely bring its appropriate reward, and instead of being the loser thereby, you will be the gainer.—ED JURNAL.].

INDIANA.

Spiritual Society of Terre Haute.

Preamble and resolutions adopted by the first Spiritualist S ciety of Terre Haute, Indians, as reported by a committee appointed to consider what action was necessary, if any, is regard to certain published paragraphs bearing upon the praceedings of the Spiritual Convention recently held at Indianapolis.

ly held at Indianapolia.

PREAMILE.

Whereas.** We as believers and advocates of a doctrine which has become a power in the land, feeling that we have been made the target at which for years has been hurled the malicious and scurrilous attacks of our religious oppoers, aided by such journalists as seek aboue for public favor and apphase; and knowing that we are protected in that part of the Constitution which guarantes to every citizen the right to a free exercise of his or her religious oppoints, and in view of the persistent efforts on the part of those who are sintagonistic to its as a religious body, to misrepresent and stignitize us individually and collectively, instead of meeting us in open and manly discussion, we consider it time that we should cases to be disturbed in these inalienable rights, that none shall molest nor make us afraid, and that the sime respect shall be manifested towards us, as is so universally accorded to other religious bodies. Taercfore be it resolved,

1st. That while we as Spiritualists concruti-

lested towards us, as is so universally accorded to other religious bodies. Therefore be it resolved,

1st., That while we as Spiritualists congratulate ourselves that we are exempt from the rack,
wheel and fagor-pile, which canacterized the
persecutions of past ages, and that we live inder
a government which gives to each and every
one the right to a free exercise of their religious
and political opinions, yet there is still evident
the same feeling of animosity which formerly
prevailed. Therefore, we urge all bevers of free
thought and lifes speech to a persistent and determined labof to enforce the principles of civil
and religious liberty.

2nd. That the low sourrilous misrepresentations, stigmas and burlesques, indulged in by the
reporters of the Indianapolis Journal, Mirror and
Lowanceial, who were admitted to seats upon
the platform, were not warranted by the faces,
were unmanly in spirit and unworthy the jurnalism of an enlightened community, and they
from Spiritualists, but from every lover of equal
rights, free thought and free speech through mitthe land, and that such journals as trainer these
scurrilous paragraphs to their own columns
knowingly commit a like injustice, and are
clearly amenable to the same measures of rebulke.

3rd. That the neglect of these reporters to
notice in the least the nart takeon in the basiness.

clearly amenable to the same measures of re-bulke.

3rd. That the neglect of these reporters to notice in the least the part taken in the business and discussions of the convention by our cy-la-borer in the field of reform, J. Madison Allen,— whether induced by some outside envisual malignant influence (as was most probably the case), or otherwise, did that gouldernon great in-putation, and to characterize sulternon great in-cession is "bombastic and sophomorical," and to stignature him as a "first class lunatic," was unfair and outrageous, as all who were present sequences which could be a summadote to the evil con-sequences which could be a summadote to the evil con-sequences which could be settled in this chosen field of labor, we freely aver and further re-solve.

are calculated to produce derimental to that individual's standing and usefulness in his chosen field of labor, we treely aver ahd further resolve,

4th. That since Mr. Alleu's advent amongst, us, and-during his lecures in Terre faute (since May 1st), as the great reformer of the day, his course has been caracterized by the most gentlemanly deportment, his learned and able lectures have given entire satisfaction, and have met our entire approval and cordial support. His subjects have been well chosen and ably discussed, always free from the slightest tinge of bombast or ossentation, and couched in language well adapted and arranged to the clear elucidation of the points taken, and unobjectionable and unoffending to the most fastidious and sensitive even of his opposers. That he has given their organization such entire proof of his ability to most satisfactorily fill the place assigned him, that we freely and myst cheerfully recommend him to Spirrualist associations who may need an earnest and able lecturer, after he has closed his labors in this place—an endorsement we deem entirely unancessrry to one so well and favorably known as Brother Allen, were it not for the Injustice done him by the newspape reporters above alluded to, and before dismissing these personal matters, we take the liberty to resolve,

5th. That though we doubt not that she would much rather not see her name this thrust before the public, yet we know Mrs. Strau L. Allen to be a gentle and unassuming lady, carnest in cause of right, devoted to her nusband as a life companion and co-laborer, and worthy the estem of all who have the pleasure of her acquaintance. And while this association does not deem it justly within its province to endorse any special mode for the wearing appared of ladies, we nevertheless command Mrs. Allen's independence as worthy of example, in adopting such costumenas she may-cusider o'indecire to her physical health and combot, so long as it may be neat and becoming (as the so-called Bloomer drews undoubtedly is),—the M

notwithstanding.
6th. That copies of this report be sent to the press of Terre Butte and Indianapolis for publication, and also to the Bunner of Light, Present Age and RELIGIO PHILESOPHICAL JOURNAL

H. C. GRANVILLE, Chairman of Co

Fertilizers.

M. Jules Laviniere proposes that the vessels engaged in cod-fishing should, when not engages, collect the seaweed which covers the ocean a little to the west of the Azores, and carry it to, those islands, where it should be dried and pressed, and the mineral salts extracted, and then employed for tertilizers. It is calculated that these floating meadows, which, according fo Hum bolds, cover a space seven times larger than all Germany, annually produce enough vegetable matter to manure 1,400,000 acres.

To have spirits were ever burt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience aske, will prove a cordial for weak and low spirits, far beyond what either indulgence, or company can

It is reported that Wm. B. Astor proposes to complete the Washington Monument at his own

3

Philadelphin Department.

37..... н. т. спил, м. д.

Sabscription will be received, and papers may be obtained at wholesale or retail, at 634 Race atreet, Philadelphia.

LIFE.-NUMBER 2.

Professor Haxley gave a lecture on "The Physical basis of Life," one of a series of Sanday evening lectures in Edinburgh, and Yale College, under the influence of the progressive march of the age, herepublished it in this country. We propose making a friently criticism as the basis of our second article on life. In the first place we felt—and we have no doubt most of our non-professional readers would feel still more so—that the learned professor was considerably behind the age in the use of latin quotations and technical terms. These may serve a purpose somewhat similar to life preserves when a person gets into the fath omless waters of speculation, and away from the shores of the known land; but people are more than half right when they assert that technical terms are frequently used as a cover for learned ignorance. Still, we know that, in many lastances, they are more defaulte and expressive to the scholarthan any other terms. What we object to its their use in popular lectures. In the laudable efforts to popularize schence, we know it requires to bring the ideas clearly into the domain of language in use among the common people. The word "Protoplasm" is used to express the "Physical basis of Life." It is a jelly-like substance, in which the first germs of animal and vegetable life are found, and when viewed under the field of the microscope, we do not detect any difference; and yet the Professor well says.

What, truly, can seem to be more obarlously different from one another in faculty, in form, and

alcroscope, we do not detect any difference; and ever the Profesor well says.

What, truly, can seem to be more obviously inferent from one another in faculty, in form, and neubstance, than the various annee of living chings? What community of fincisty are three controlled to the control of the control of

"Speech, gesture, and every other form of human action are, in the long run, resolvable lato muscular contraction, and muscular contraction, and muscular contraction to the tatensitory change in the relative positions of the parts of a nuscle. But the schems, which is large enough to canbrace the activities of the highest form of life, covers all those of the forecastives. A produces that shad, In saidition, and the same produces the stand, In saidition, and the same produces the stand, In saidition, and the more than probable that, when the vegetable world is thoroughly explored, we shall find all plants in, possession of the same powers, at one time or other of their extincts. In more not the extinction, and the said the said the said the said the said the said that the said the said that of the sensitive plant, or the same said to barberry, but to much more adulted, manifestations of veget the contractions.

more autile and hilden, manifestations of vegetable contractinty."

After describing some of the wonderful motions in plants, he says:

In plants, he says:

In contract a sinilar to those of the bairs of a nettice have been observed in a great nautitude of very different plants, and weightly authorities have suggested that they probabily occur, in shore or less perfection in all young vegetable cells. If such be the case, the wonder ul bonousy allence of a tropical forest is, after all, due only to the dult-nose of our teach they maistroms, as they which in the most of the part of the meast of the teach of the most of the part of the meast of the teach of the meast of the part of the meast of the meast of the teach of the t

a sort of blo

tible and unchangeable in themselves; but, in cudiess transmigration, unite in innumerable permutations, into the diversided forms of tife we know? Or, is the matter of life composed of ordinary matter, differing from it only in the manner in which its atoms are aggregated. Is it built up of ordinary matter, and again resolved into ordinary matter when its work is done? Modern science does not healtate a moment extra portate of elementies. Physiology write-the portate of life—"Debemer metit sos mottrapes," (we are in debt to our death) with a profounder meaning than the Roman poer attached to that melancholy line. Under our death) with a profounder meaning than the Roman poer attached to that melancholy line. Under our, worm or man, the living protoplasm not only ultimately dies and is resolved into its mineral and lifeless constituents, but is always dying, and, strange as the pradax may sound could not live unless it tiled. In the swonderful story of the "Peau de Caugrin," the hero becomes possessed of a magical wild ass'. Now this mutton was ones more or less modified, of and As I shall eat it, it is the san only by death, but by expos-operations in the process changes, whatever be their changes, whatever be their exten-dered it incompetent to resume its matter of life. A. singular in-which I possess, will dissolve a ce-the modified protoplasm; the said will pass into my veins, and the su-whiten it will then be subjected dead protoplasm into living protog substantiate sheep into man. Not digestion were a thing to be trille sup-upon lobster, and the matter aup-upon lobster, and the matter will be said to be said to the morphoods into humanity. And we my vom place by sea, and undergo complies and the matter of the said to the said of the said of the said of the complies and the matter of the said of the volume of the said of the said of the said of the volume of the said of the said of the said of the volume of the said of the said of the said of the volume of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the said of the said of the said of the volume of the said of the volume of the said o

tere the assimilative powers of the animal world cease.

Piants are the accumulators of the power which animals distribute and disperse.

Thus the animal can only raise the complex substance of dead protoplasm to the higher power, as one may say, of living protoplasm; while the plant can raise the less complex substances—carbonic can raise the less complex substances—carbonic than the protoplasm, if not to the same level. But the plant also has its limitations. Some of the fungi, for example, appear to need higher compounds to start with, and no known plant can live tipon the uncompounded elements of protoplasm.

pounds to start when the pounds of protoplasm. We have quoted freely from the learned Protessor, and must conclude by having of him as was said of the late John C. Caingan, that he reminds us of a strong horse planging in the mire.

was said of the late John C. Caingang, that he reminds us of a strong horse planging, in the mire. He says:

Past experience leads me to be tolerably certain that, when the propositions I have placed before you are accessible to public comment and criticism, and principle of the same and criticism, and principle of the wise and froughtful. I should not wonder if "gross and brutal materialism" were the middest phrase applied to them in certain quarters. And most undoubtedly the terms of the propositions are distinctly materialistic. Nevertheless, two things are certain: the one, that how the same that the contrary, believe materialism to large the same than the contrary, believe materialism to large the same that the contrary, believe materialism to large the same that the notion of necessity is something illegitimately thrust into the perfectly legitimate conception of law, the materialistic position that there is ty, is as utterly devole of justification as the most baseless of theological doguass.

The fundamental doctrines of materialism, like those of apirtualism, and most other "lam," lie outside "the limits of philosophical inquiry," and David Hame's great service to humanity is his irrefragable demonstration of what these limits are historial with the same till to him; but that does not alter the fact that the name, with its existing implications, does him gross injustice. If a man asses me what the politics of the inhabitants of the moon are, and I reply that I do not know; that neither I not ago not seles have any

cannot be blamed. If they apply the same title to him; but that does not alter tue fact that the name, with its existing implications, does him gross injustice. If a men assis me what the politics of the inhabitants of the moon are, and I reply that I do not know; that netter I nor any one sies have any means of knowing; and that, under these circumstances, i decline to think he has any right to call me a skepide. On the contary, in replying thus, I conceive that I am simply housest and truihful, and show a proper regard for the economy of time. So Hume's strong and subtle intellect takes up a great many problems about which we are naturally curious, and show us that they are essentially questions of lunar politics, in their essence incapable of being answered, and therefore not worth the attention of men who have work to do in the world. The 'trouble with such minds is, shat mankind are not estisded to be bound within such cast from 'mints of philosophical linquiry." They are asking questions and receiving answers, and in no de-

Born into Spirit,

By casting saids the frail garment of mortality,
Ceccila Angelina, youngest daughter of Folix and
Rose Spishing, of Philadelphia, ayed seven years.
This little bud, just blooming in the earth aphere,
with a bright promise of rich and rare beauty and
fragrance, has been transplanted to the Summer
Land, there to bloom and flowers more delightful
than those which were her constant companions
here.

here.

Never before have we heard of a more complete realisation of the value of Spiritualism. For weeks, the balance seemed to swing almost evenly between the two spheres, and while we fondly watched the filckering fame and sou the tor-food it into ille again, she was not an indifferent spectator. She frequently spoke of the angles whom she saw around her, walling to take her house.

She said to us two-days before her departure, "La shall go do Wednesday moraling; they have brought a bright and beautiful couch, all

covered with flowers. Dan't you see it, Doctor? It is much handsomer than this." Her own pure, white couch was strewn with fresh flowers, plucked frequently through the day, and at times, even when very feeble, she would ask to be carried out into the garden among the flowers, that she might-look upon and enjoy these symbols of the better-land. At the time she had spoken of the angels, they came with their couch and laid her spirit on it to rest, not far away, however, from the beautiful bowers around her earth home.

At the funeral, as we were preparing to lay the casket away in the wardrobe of earth, the father and mother and brother and sister joined, in a song which they had frequently sang with her. We spoke to those present of the beautiful birth of the Spirit, not as a matter for sorrow and weeping, as was the case where a belief existed that death was a grim monster, who came and laid his cold hand upon our fiftends, and earried them away from our sight! In this case, the garment which her soul had worn being no longer fitted for it, had been laid side; but she, the loved one, stood in our midst, the same beautiful and loving child, prepared to join in the songs of her friends here and the angels above, and to watch over us in our journey through life.

Spiritualism presented the after life; not as Jacob's ladder, on which the angels accended and descended, but as a series of beautiful planes, rising one above the other, and commending just above our earth, which, as our souls are unfolded, will be revealed to us. On these planes, we could see not only our own loved ones, but hosts of spirits laboring to bless humanity, and as we come to have a realizing sense of this, we should join hands with the angels, and understand what Jesus meant when he prayed, "Thy kingdom tomo, thy will be done on earth as it is done in heaven." For with this blessed communion with the angel hosts, there would come to us a knowledge of heaven now and here. Others spoke to the friends, assembled, and the services were closed b

We close this notice with the following extract from a private letter witten by our Bother, Thomas Gales Forster.

Oh, how strang ly storms of sorrow come sweeping down up in this ocean of time, over which we drift so blindly and so helplessly! We would not have it so. Were the winds in our hands, no storms abould ever smite the salls, no blasts of lightning ever strike down with tall magks, or destroy the flags which we would have floating against the blue sky so gally; all should go calmiy, peacefully on, until our vessel anchored—but where? Yes; where should we anchor, if left to our own guidance? Thus reflecting, can we not find rest, unntterable rest in knowing that this whole life of ours, with all its trials and all its griefs, whether, we will or not, is a plan of tiod? That the tidal wave of human desting, ebbs and flows in obedience to laws as benign as those that gird the earth's blue waters and fix their bounds! And, above all, human impained and fix their bounds! And, above all, human and salfiling purpose—abore all, human longings and outracting desires, angelic voices, are loringly conveying to us the decree of Omnipotence in regard to every wave of trouble and of sorrow. "Illither shall thou come, and no farther." On I let us try to remember this, and learn patiently, to "labor and to wait."

Voices from the People.

In the JOUNNAL for July 24th, I noticed that at the Wisconsin State Convention of Spiritualists, the following resolutions were adopted: Whereas, The State Temperance Convention recently held in Milwaukee, "Resolved that past history shows that no great-retorm can succeed, unless it be carried to the ballot box;" there-

Rescheel. That the above named Convention announced a great truth which it would be well for us to follow.

Rescheel. That we as Spiritualists and reformers, will labor to place all these great questions before the people, to be decided at the ballot have.

before the people, to be decided at the ballot box:

As "The utmost harmony prevailed throughout the Convention," the foregoing may be presumed to correctly express the sentiments of those present at that Convention, and cutain an unequivocal expression of a determination to carry the great questions of the Spiritual Philosophy into the arena to politica, to be there decided; for the ballot box, which is but a political machine is adapted to no other use.

How absurd to think, even for a moment, of attempting the decision of any of the great questions of the Spiritual Philosophy through the instrumentality of the ballot box! What would be the effect of such a decision? Would any of us allow our individual belief to be swayed thereby?

tions of the Spiritual Philosophy turouga the instrumentality of the ballot box! What would be the effect of such a decision? Would any of us allow our individual belief to be swayed thereby?

And even in moral questions, no sensible person expects a decision at the ballot box, since no popular vote could mbralle; that which is in itself immoral, nor abolish inniorality.

"Temperance" has traly been the great moral question moss frequently brought into the areah of politics, and by reason of the impossibility of its decision by that means, its advocates have thereby, as yet, accomplished nothing permanent. Ask any of its advocates life he expects to abide an adverse decision at the polity, and he will tell you that he does not; but expects to the kep it before the people "until it is decided in his fissor!" The truth is, that the advocates of every reform, moral or otherwise, only appeal to the ballot box as a means of acquiring power to carry out their principles and enforce the observance of them upon others. But! can conceive of no principle of Spiritualism which would derive any benefit toward the extension of its belief and observance by being enforced upon the consciences of skeptics and disbellyevers, by the power of the civil magistrate."

The sentiment which animates the foregoing resolutions is identical with the old spirit of persecution, which, from the days of the cruclition of Jesus, till now,—has pervaded the Christian Church,—only modified and toned down by enlighened civilization and requirement, which have their origin, not in the decision of the ballot box, but in the progressive unfoldment and education of humanity.

Before closing, allow we be call attention to the mistaker conception, by the late Wisconal Convention, of the server and politicians to even circumscribe its limits, seccumbed at length only to the strong arm of var, and the slavet hanked the aword for a boon which the ballot box and defied the efforts of reformers and politicians to even circumscribe to both would have withhel

1683, and to our own revolution of 1776, to show that reform can and does succeed without the ballot; and in conclusion. I renture the proposition that it will always be found that the ballot box can be used as all instruments of reform when by other means the object has been seen red, fike light cavally, which is useless during the procress of action, but afterwards admissible in securing the freits of victory. Secusselaer, Indiana, July 27th, 1869.

For the Religio-Philosophical Journal.

Letter from Austin Kent.

Bro. Jones:—Let me say to Bro. Sherman (see Journal. June 5th) that by "Humansoul," I did not mean "the Spiritual body." So much ot his reply bears no relation to my ideas, or even to my criticism of his. The "idea of having the whole human samily swallowed up in the first Father," must have been hatched in his brain; it was not in mine. Bro. Sherman saks, which of two human Fathers "is the most infinite." Neither. If I understand the meaning of infinite, "most" is out of place there. One "being can never learn what all beings know;" but if that were possible, such a b ing would not be "infinite in experience." Which had a begining can never bearned the infinite.—all things may not be infinite. An "experience which had a begining can never be infinite. A personal existence without experience would be no exist, ence. (The reader can re-read Mr. Sherman's reply to mine.)

Bro. Todd asks me, "What is the difference whether he (Jesus) is etermally become

ence. (The reader can re-read Mr. Sherman's reply to mine.)

Bro. Todd asks me, "What is the difference whether he (Jesus) is eternally, begotten, or begotten of eternal life"! I answer, much. "To beget is to do something. To say a thing has been eternally done,—is to say,—if it has any meaning,—it toss nere done, but always cois. To "be begotten of eternal life" is to be formed or produced from that which is eternal. Our bodies were not eternally made or formed; they had a beginning; but-they were formed of eternal matter; by matter, which, no doubt, was or is eternal. I am understood. "Eternally begotten," or eternally made, is a contradiction.

Bros. Tead and Sherman, our life, spirit and mind, are no more from the life, spirit and mind, are no more from the life, spirit and mind of "God." than is our body from the body of God. God is all matter as well as all mind.—Life and spirit changes its condition as well as matter. (See Todd's 1st. article, June 12th.

Stockholm, St. Lawrence Co., N. Y., July 12, 1899.

A woman's Suffrage Convention has becalled to meet in Chicago, September 10th.

SPEAKER'S REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEE

TO be useful, the should be reliable. If therefore he hoves Lectures to promptly notify us of changes when ever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the shappie address thating particulars to be learned by special correspondence spith the individuals.

niters to be learned by special correspondence with the indi-reducity.

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AP If any person receiving this paper after the time is high its prepaid, desires to have it discontinued, he or a logical fishers at 00 that fact to be letter, whost delay and sy one continues to take the paper after his or her time regular and the paper after his or her time regular rates, until all arrearages are paid.

42 All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois

The Pen is mightier than the Sword."

THE INDIANS.

SPIRITUALISM AMONG THE INDIANS-PHYSICAL MANIFESTATIONS-DEVELOPMENT OF CLAIR-VOYANCE-THE CUR-ING OF DISEASE.

VOXANCE—THE CURING OF DISPLASE.

Great Spirit, Thou who ruleth the storm, who controlleth the surging cloud, and directeth the mevements of planetary worlds. Thou art not the God of the Methodist, the Baptist, the Universalist, the Presbyterian, the Mahômetan or the Pagan, but Thou art the God of the Indian! We are too apt to look upon the Indians, the representative of a once noble race, with a considerable degree of contempt, forgetting that they are a class of people that have entertained the most correct idea of Deity. But in this article, it was not our intention to 'vindicate the right of the Indians to the only true God, but to examine their history and trace that beautiful vein of supernal intelligence therein, that sparkles with rare gems, that glistens with incidents that indicate the high degree of spirituality that has ever existed among the Red men of the forest.

Entertaining the beautiful idea that the Great Spirit spoke from the rustling leaves, from the bursting bud, from the rippling stream, from the moaning thunders, from all things in nature they were ever holding converse with Him through His manifold works. They wisely sep-arated God from nothing. They heard His voice

arated God from nothing. They heard His voice in the pattering rain; they saw him in the flowers that decked their rude home in the forest, and they ever worshipped Him, whether around the council fire, smoking the pipe of peace, or on the war trail, seeking some one to destroy.

There is something transcendently grand connected with the history of the Indiana. Their language meant flowers, the rustling leaves, the green grass, the bubbling spring, the cheerful sunshine, the wild gazelle, the "laughing waters," the flying eagle—in fact, their language was taught them by their Mother Nature. Proudmament when the Indian chiefatin in council with his warriors, remarked to General Harrison, who had neglected to offer him a seat, but was rudely spurned by the noble chiefatin when was rudely spurned by the noble chieftain when he desired to rectify the mistake, in these words, The earth is my mother, and I will repose upon

Her bosom!"

The speech of Logan in council, was indeed grand, and therein are gems of eloquence that shine beautifully even when placed by the side of those brilliant ideas of ancient and modern' orators, that the school boys of to-day broseo well to declaim. Not only eloquent, not only logical, but in many things, they were highly artistic in taste and original in conception. Greece, the "cradle-of learning," could invent an alphabet to express language and convey ideas; so did one to express language and convey ideas; so did one of the Red men of the torest, a Cherokee, years ago, in the early settlement of the country, invent an alphabet for his tribe, as perfect for his language as the one invented in Greece for the language of that period. Think not, then, the Indians all fools, or lacking in originality, history unfolds but few of their many achi

ments.
With the Indians, spirituality is largely devel
oped, and in all their emotions they feel the presence of the Great Spirit they worship. Their
mediums are numerous to-day, but far less in
numbers than formerly, in consequence of the
vices of the white race that have been introduced, among them. numbers than formerly, in consequence of the writers of the white race that have been introduced among them.

Their method of developing mediums is at once

interesting, and while, in some instances, the prac-tice may be considered weird and uncouth in nature, yet there is a philosophy in the same, that is worthy of attention.

worthy of attention.

ng some tribes, it was customary for them
those together, both male and female, who
ed certain marked traits of character, and

to call those together, both male and female, who possessed certain marked traits of character, and placing them side by side on a rude seat in the forest, aged warriors would form a circle, and with stately tread walk around them, chanting some war song, and invoking the presence of the Great Spirit. This was usually kept, up for two or three hours at a time, and during that period, the motions of those sitting on the inner-circle would indicate the presence of some superior power. At these circles, it was often the case that some one of the number congreg ted was entranced, through whom some aprirt would speak in the language of various tribes.

Even among the wild Indians on our Western prairies are some every flow mediums for physical manifestations. Not long since, a Medicine Man, in the presence of some bupters, held conversation with the Spirit World through the movement of the rude furniture in his wig wan. Whan the party had collected together, the Indian, or Medicine Man as he is called, commenced beating has drum and singing a solema song known only to himself. The spectators surveyed the scene with a good deal of interest, for, the car, sections of the content of the rude of the respectators surveyed the scene with a good deal of interest, for, the car, sections of the countenance, seemed to indicate that they felt that even there with this child of Nature, they were

In the presence of a superior power. Steadily he beats the drum as his voice keeps time, seemingly beckoning some influence from above to come and assist him. Soon, a spiritual influence is at work; a birchen broom in the corner leaves lits place and takes a position by the side of the Indian; his hatchet, lying near, is placed in his gridl; the string of his bow is drawn tighter; the arrows in a crevice are taken there-from, and haid at his feet; feathers are taken and put in his hair. He bids the broom to move, and it obeys him; he orders the arrow to return to the crevice, and they instantly heed his command; he tells the feathers, one by one, to leave their place in his hair, and like willing servants, they respond thereto. The movable objects in the tent seem to be imbued with life, and become his servants, for in them even, he said the Great Spirit dwelled, and it only would talk to the Redman. While this wonderful scene was going on, a knock was heard at the door, accompanied with some strange exclamation peculiar to the Indians, when an Indian was brought in whose lege was badly swollen; the result of a severe strain. He was placed in the centre of the tent, to be operated upon by the Medicine Man. His incantations were renewed again for a while, until the presence of the Great Spirit was designated by the moving of the broom to the side of the patient, his gyes rested upon by the Medicine Man. His incantations were renewed again for a while, until the presence of the Great Spirit was designated by the moving of the broom to the side of the patient, his gyes rested upon him, and beaming, seemingly, with an electric fire. He places one hand on the swollen limb, and with the other beats the drum, to drive, as he thinks, the inflammation away. Strange to say, the Indian soon rises and freely uses the limb without experiencing the least pain, having been entirely relieved. Thus ended the scene that revealed so many startling truths.

Among some tribrs at the present day, mediums are developed by a system of

until c'rirvoyance is developed, when he is gradually allowed enough to eat to regain his usual strength. Many of the Western tribes of

usual strength. Many of the Western tribes of Indians at the present day adopt this practice for the development of prophets, clairvoyants or Medicine Men, as they are generally called. Among the Indians at the present day are many fine clairvoyants and mediums; and were it not for this fact, they would not be able to withstand the sourg; of the white man to the extent they do.

withstand the source of the white mus to the extent they do.

The discovery of this continent was foreshad-owed to the Indians by their Medicine Men, who drew a representation on sand of the ship in which Columbus sailed.

which Columbus sailed.

Indeed, it is true that there have been as many, prophecies verified, made by the mediums among the Indians, as were found to be correct; when made by prophets of Biblical times.

Do not, then, spurn the Indians. They are children of Nature. They worship the Great Spirit. There is a beauty in their language that speaks volumes of grand truths. The God of the orthodox churches sinks into utter insignificance when compared with the Great Spirit of the wild Indian. But the race is gradually fading away. Still there is grandeur in their history, untold meaning in their destiny! Ancient fortifications and works of art speak significantly of untold meaning in their destiny! Ancient fortifications and works of ar: speak significantly of
faded glaries. Soon they will only live in history. Rôme had its Cicero, Greece-its Demosthencs, but in their orations can not be found
more brilliant gems of thought than sparkle in
the speeches of a Logan, a Philip, and many
others whose names have long since passed

We have felt called up no to deal plainly with the perversions of the objects of organizations which have been practiced by officials and designing pretenders, not through any prejudice towards organizations wisely constituted, but from a sincere desire to arouse public sentiment to a realizing sense of the perils that-beset our newly developed philosophy. It is exceedingly difficult for the mind to rise above the old recognized religious institutions which have so long held sway and ruled the people with an iron rod, compelling obedience to the mandates of leaders.

Nothing is more natural than for those who propose to provide forms of organization for Local, State or National institutions, to copy to a very great extent, from such systems. Those have ever bees constructed upon plans calculated to hold individual members in the most abject mental servitude. To maintain easts or position in society, they must rigidly abhere to all the formulas of their church,—listen to no other doctrine,—receive the dogmas put forth as a system of fatth, and pay tithes for its support under penalty of excommunication and disgrace. In a word, the teadency of membership in all church organizations, is to circumscribe thought and ensiave the mind under penalties of physical of mental pain, in degree as the organization is more or less liberal. It has been the sim of Spiritualists to disinthrall the minds of men and women from this servitude. As our philosophy discards all theological dogmas, so we aim at a system of organization free from ruch powers as will enable classes of men, directly or indirectly, to exercise an influence prejudicial to the largest freedom of thought and the right of expression. That object has been thwarted by designing individuals.

We have complained, and we think, justly, of the exercise of unwarranted power by orticalis in the name of organizations. We plainty see that if the public sentiment is not aroused upon this subject, soloritualism will be hampered with, and harnessed lato a system of organiza

from which millions of Spiritualists have

from which millions of Spiritualists have escaped.

We plainly see that by a judicious sytem of organization, the car of progress may be guided to most successful results in the elevation of man in the scale of intelligence and goodness. But this work belongs with the people in home circles. It is here that the inspiration from the Spirit World is first felt. But we do not prepose to discuss that subject in this article. It might seem like advisatory to the National Convention, soon to come off at Buffalo.

Ye only have this to say in conclusion, that the folly of hasty legislation in the past, is fully demonstrated by the lack of success as a result of the efforts which have been made. If we were to contrast the efforts of the last few years, we opine retrogression would be apparent; that the tendency has been to centralization of power; to a compulsory moneyed system of membership under penalty of no voice in the new dispensation of spirit communion; to efficial interference to crush out men and newspapers that dared to protest against intrigue, corruption and fraud.

At a future period, we may be inspired to closely compare the doings of each National Convention upon this great subject of organization, and expose the continued tendency to centralization of power. At present, we will only quote the concluding article of the First National Organization which was instituted at the National Convention held in Philadelphia, in October, 1865, and which was instituted at the National Convention held in Philadelphia, in October, 1865, and which was instituted at the National Convention. It reads as follows:

As adopting these articles, all right of the

sateguard against userpation. It reads as follows:

All adopting these articles, all right of the Mational Organization, horeby instituted, in any wise, at any time, or in any manner, in the least degree, to assume the power to prescribe creeds, sritcles or declarations of faiths for Spiritualists, or otherwise to interfere with individual rights or the rights of local, organizations, by resolutions or otherwise, is lorever prohibited.

Suffice it to say, that at the very next session Suffice it to say, that at the very next session at Providence, this article was expunged, and at the Rochester convention innovations were made upon the principles contained in said article to the extent of entirely ignoring the rights of Spiritualists, Local and State Societies to representation, unless each delegate paid a fee of five dollars a year. The entire spirit of the principle has within the last year been ignored by the leading officers of the American Association, using the whole of their influence (?) to crush individuals and newspapers that dared to expose intrigue, and the unwise provisions of the Institution they represented.

THE MORMON QUESTION AND THE QUESTION OF QUESTIONS.

THE Pacific, a religious periodical, hailing from San Francisco, remarks, in common with the leading press of the country, that "The railroad is evidently hastening the solution of

railroad is evidently hastening the solution of the Mormon question.

This statement is unquestionably true. But the mind, engaged in deep research and critical observation, discovers a more potent cause than the mere appearance of a railroad through Mormondom, which is the march of progress, of which the railroad itself is but an effect. This mighty giant power, which no creed, sect or church can stay, is not only hastening "the solution of the Mormon question," but the solu-tion of every theological dogma and organi-

zation.

America's gifted bard was highly prophetically inspired as he sang of his country,—

"Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies."

The queen of the world and the child of the skies."

In this chosen land of Ireedom the poet's ideas are to be fully realized. It has, 'speaking figuratively, "come up out of the sea," and on it God has seen fit to "gather together his peculiar and chosen people;" in whose every nature the leaven of progress is deeply diffused, and is steadily, unceasingly and unerringly at work; and is destined, in due time, to so far leaven the whole American character, by lifting leaven the whole American character, by lifting it in the scale of spiritual progress, as to entitle the nation to the name of "Child of the Skies;" the nation to the name of "Critic or the Sistes whilst their progress being also in the advan of all other nations—because made and co posed of all other nations upon the globe—we entitle this country to the queenship of the country to the countr

We, as a people, began our existence by em blazoning, in undying characters, to the nations of the earth, that all men were created equal, of the earth, that all men were created equal, and endowed with certain inalienable rights, among which were life, liberty, and the pursuit of happiness. These words were from the skies, the abode of spirits, and the eminent chirographer was only an inspired instrument to commit them to parchment for a beacon light; towards the practical realization of which this nation of boasted freemen are inevitably and understatingly steering.

nation of boasted freemen are inevitably and underlatingly steering.

And hence it is this principle, rather than the building of a rallroad, that is hastening the solution, not only of the Mormon question, but, in short, of every religious, social or political question that does not square with this great fundamental, and, we might add, American idea and principle; for, although as old as thing itself as a principle; it nevertheless, in a sense, had its birth on American soil. It is therefore peculiarly an American idea—or it is the golden rule Americanized; for when men will fire the golden rule, then they will have adopted, practically, this great, American idea. And we know that Americans have said it, have adopted, have preached, fought, bled and died for it; and by the power of Him who is without beginning or ending of years, the Spirit world intend that they shall yet fee it.

And when that comes to pass, as come it must, for we behold its onward march day by day, we may trumphantly ask, where is Mormonism, or, in short, any other of the thousands of isms or sophisms?

We are very well aware that neither the

We are very well aware that neither the Mormons or they who would suppress them, as politicians or religionists, are prepared for the ultimatum of this great American idea or prin-

ciple; but we are equally well aware of the fact that all must be made ready, and hence this

ciple; but we are equally well aware of the fact that all must be made ready, and hence this article. Millions of bitter and jealous enthusiasts would clap their hands in extacy to witness the destruction of the Mormon wiledoin by the application of this principle, but would have it stop short of interfering with other customs and usages with which-they are deeply identified. But we beg to warn all such that the great God of principle is no such respecter of persons; and that the God or power, which shall destroy polygamy, as destroy it He will, will also visit every hearthstone in America and perform a similar work, by abasing those who are self-exalted, and gently lifting up those who have humbled themselves, for His will and strength are put forth to equalize.

Neither men or women will then be bound in marriage or otherwise by arbitrary law or custom; for then all shall know God (this great principle) from the least to the greatest, and will follow in His precepts, for they are ways of pleasantness and peace. All this may seem to the general reader quite impracticable, because written somewhat in an allegorical style; but, in all sober carnestness, we feel inspired to say, by the fire of inspiration which burns into our brain and moves our pen, as we inditte these thoughts, from disembodied minds who encircle our footsteps, that Americans must, at no very distant day, put in practice that which they have so long held in theory. And the day that winesses the beginning of that, will see the beginning of a complete reviolution in, the present social, religious and political institutions of this country. As a means to that end, the next step will be universal suffrage. This event, so country. As a means to that end, the next step will be universal suffrage. This event, so close in the near future that none dare dispute its coming, will make woman more than a mere wife. It will elevate her above the present

its coming, will make woman more than a mere wife. It will elevate her above the present plane of marriage. The God of America has said it, and he or she who will may hear His voice in the stirring events of the day.

Cease, ye cavilers, who would stay His mighty hand,—you do but cast dust in your own eyes.

Glorious God! great America! "the sun," in the language of the great Webster, "in his last course! in the heavens," will behold no people more happy, or more favored by heaven, than our own beloved America!

But she has got to earn the prize. Much blood may yet be shed ere this great nation will be scourged of the devil of conservation.

But on we go; and ever the issue is human rights—just now cropping out in the form of scoman's rights. That now is the great question demanding a solution. It must be met, and the right will come uppermost.

SPIRITUAL CONVENTION AT ELMIRA,

This Convention was well attended by the Spiritualists of N. Y. A large number was in attendance, and the proceedings throughout, were exceedingly interesting. The Convention was called to order by Dr. Palmen, of Big Flatts, who introduced J. William Van Namer, after a few pre-iminary remarks, gave a general invitation to those present, to select the subjects for discussion. Slips of paper were distributed among the audience, upon which were written some fifteen different subjects, and then returned to the speaker, who in a trance state, treated apon them in a discourse both beautiful and intensely interesting.

"A poem given in a trance state by the speaker closed the morning session."

intensely interesting.

A poem given in a trance state by the speaker closed the morning session.

At two P. M., the Convention was again called to order, when Mrs. E. N. Palmen, of Big Flatts, was introduced and gave an able trance lecture on Spiritual Philosophy.

W. D. Hume followed, and proved himself familiar with his subject.

The formation of a society of which W. B. Hatch awas unanimously elected President, closed the afternoon session.

At half-past seven o clock, the Convention entered into evening session.

Mr. Van Name was again presented and

entered into evening session.

Mr. VAN NAMEE was ugain presented and
offered up an invocation, which touched the
hearts of all present. Some thirty subjects were handed him for discussion, which were ably

treated upon. pon. m entitled " Youth's Warning then recited, when the Convention add

BUFFALO CONVENTIONS.

We have done the best we could to get a reduction of railroad and steamboat fare from Chicago to Buffalo, for aff who desire to attend the conventions at that place.

The result is as follows: By first class steamboat, and found, eleven deliars each, if the number shall be less than fifteen. If fifteen or upwards, the fare will be ten dollars each. The best boats leave Chicago Tuesdays and Wednesdays; inferior boats leave on each other day of the week, Sundays excepted.

Regular time of starting, 7 o'clock in the evening, arriving in Milwaukee in time to leave at seven in the morning.

Fare the same from that place as from Chicago. Regular time from Ghicago to Buffalo, four days.

By Lake Shore Railroad, as party of twenty

days.

By Lake Shore Railroad, a party of twenty or more will be assigned a car, fitted up in satisfactory style, but denominated second class, for ten dollars each. Same rates for returning home as going, be it by steamboat or by cars.

These arrangements by steamboat can be made available at any time, and by railroad whenever a party can, be made up.

For particulars, calf at this office (192 South Clark street) on arriving in this city.

THE BOSTRUM.

Mrs' Addio L. Ballon closed ber series of Lectures at Crosby's Music Hall, on Sunday last. She delivered eight lectures here, each one receiving marked attention. She is practical and logical in her discourses,—at times cioquent,—neyer failing to touch a sympathetic chord in the minds of the audience. She will do good wherever she lectures.

A writer (evidently a lady) in a late number of the Onela Circolar, in alluding to the present mode of ladies' dressing, very appropriately styles it the "Dry Goods Curse." The facts embodied in the article we regard as prefacts embodied in the article we regard as pre-eminently worthy of the attention of every con-

facts embodied in the article we regard as preeminently worthy of the attention of every considerate person, and so aptly embody our convictions uport this theme, that we, with pleasure,
make the following quotations:

"I first liked the short dress for its obvious
healthulness, convenience and economy; afterwards for its looks; and now, will you allow me
to eay, I like it most of all for its moral effect
upon the wearers. It changes women: it dignities a social revolution; it increases home happiness; it is a long step towards E-len.

"The long dress as worn at this day means
fakehood; means fashlon-slavery; means
wretchedness and, will in the social relations of
the sexes. See that fashlon-slavery; means
wretchedness and, will in the social relations of
the sexes. See that fashlon-slavery; means
wretchedness and, will in the social relations of
the sexes. See that fashlon-slavery; means
wretchedness and, will in the social relations of
the sexes. See that fashlon-slavery; means
wretchedness and, will be the social relations of
the sexes. See that fashlon-slavery; means
wretchedness in in every fold and pucker of her crinoline.
Are they just right? Of lovely! Are they a
little wrong? Ah I despair! "She has thought
fress till her mind is mostly back harf and her
heart bonnet. What is the motive? She wants
admiration. She wants to be pretty. She has a
maniae? I would seem use the balt she
throws out. They want waterfall;
hoop, hamp said trail; no matter how uncatural or indecess the nucle as women, and, directly or
mineral tollows. They pursue what they lancy
incloses an angel, and exputure—a figure of cottor, imported hart, whalebone and silk."

ANNUAL MEETING—E. S. WHEELER.

ANNUAL MEETING-E. S. WHEELER.

ANNUAL MEETING-E. S. WHEELER. The Spiritualists of Tonkins Co., New York, held their Fifth Annual meeting the first Sunday in August, at M'Lean, as usual, E. S. Wheeler was the speaker of the occasion. A fine day favored a large assembly, and nearly two thousand were supposed to be upon the ground.—This, in a rural country, was indeed a large meeting. Mr. Wheeler, remains at M'Lean for a short time, and is engaged to speak at other points in the vicinity. Sectarianism is not the dominant power of that neighborhood.

"Infidels" abound and Spiritualists multiply; mediums are numerous and the phenomena wonderful; the churches languish, but the region is famous for its care of the poor, for the integrity of the people, and for general intelligence.

Mr. Wheeler is doing a good work in the cause of Spiri ualism, and we hope he will often give us a brief report of his doings.

WESTON, MO.

Brother Grosmock informs us that a good test medium is very much needed at the above named place. He speaks favorably of the influence for good that is being exerted by the pamphkets of one Graves, a Baptist minister, who ascribes all our communications to the work of evil spirits, or more particularly, to the come fevule pressures that is as well known. work of evil spirits, or more particularly, to that cloven footed personage that is so well known by the various orthodox charches. Of course, those who have considered the whole phenomena a humbug, will be induced to examine the same, when it is impressed upon their minds that such a distinguished personage as Saten is engaged in producing all these wonderful manifestations, and they will be led to inquire, if good spirits can not also communicate with this mundate sphere.

LOVE THEIR SAVIOR

LOVE THESE SAYSON.

"The Christin Era announces that the two young Negro girls,—the aggregate of whose heads arm, legs, etc., go to make up what is known as the double-headed girl, are intelligent and both profess to love the Savior."

This must be gratifying to the world at farge, to know that two young Negro girls actually love the Savior. No doubt, it has been impressed upon their minds that if they are saved from endless torment, it must be through the instrumentality of Jesus Christ,—consequently they are induced to love him, when, in fact, their ideas in reterence to him are based upon what some bigoted minister of an orthodox church had told them.

The Spiritualists of Michigan are wide awake, and doing a great deal of good towards advancing the cause of the Harmonial Philosophy. A ing the cause of the Harmonial Philosophy. A grand Grove Meeting and Picnic, was held at Battle Creek, commencing on the 13th, and we have no doubt, it was a grand success. We shall give an account of it in due seas in. The citizens there made ample arrangements to cutertain the friends of the cause who might be in attendance from acjoining counties and States free of charge. charge.

The above named eminent physician, The above named eminent physician,—first Allopathy, then Homeopathy, now a disciple in the cause of Spiritualism, is performing remarkable cures" by the laying on of hands," as was promised by the great Healer, the gentle Nezarene, to all true belierers. His rooms are at the Adams House in this City, where he will treat such patients as may call upon him.

REMEMBER THE PRINTER

Newspaper publishers that acceed in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along. To en-able them to do so, subscribers must be prompt able them to do so, subscribers must be promptin their remittances. A word to the wise is suf-

NEW STORY.

As announced heretefore, we shall shortly commence the publication of a thrilling story from the pen of Dr. P. B. Randolph, of Boston, Mass. Washall speak more particularly in regard to it in ounext lesse.

Spiritualists visiting Chicago, will find a pleasan home at 148, 4th Avenue, on the South side. Only five minutes walk from the Post-Office.

A NEW PROPOSITION.
one who has never taken the JOURNAL, it for three months on trial, on the receipt of fifty cents.

Bersonal and Bocal,

Moses Hull is to speak in Laporte, Indiana

Lugust 28th.

Doctor Newton will be in Leavenworth, Kansas, the first of September.

Warren Chase is on a visit to New Hampshire and Vermont. He will meet a hearty we come

there.

Quite a large number of our prominent Spiritualists were in attendance at the Grove Meeting and Dicuic at Battle Creek, Michigan.

Nettie M. Pease, will speak in Battle Creek, Mich., during the month of September; in October, New York; in November, Philadel-phia; in Baltimore, December.

phia; in Battmore, December.

Anna Dickenson is not in favor of allowing Chinamen the privilege of voting. She says there is "Too much stupid voting in our midst already." Her first lecture was delivered in Calalready." Her first lifornia, July 12th.

Hornia, July 12th.

Addie Stevens, of Barton Landing, Vermont, has entered the Lecturing field. She is represented as a highly gifted lady, and we have no doubt will do great good. Hope she will give us an account of her works.

A re unson of the old settlers of Lake and McHenry counties, will be held at McHenry on Wednesday, September 8th, 1869. A good time generally may be expected. We hope to find it convenient to be present.

convenient to be present.

Austin Kent informs us that he has received
through the patrons of the JOURNAL, some over
\$30,00, \$11,65 of which was received through
the agency of Brother Sterman, in California.
For these favors, Brother Kent returns his heart-

felt thanks.

Mrs. S. W. Jorgensen, Symbolic Seer and Inspirational Adviser upon matters of a spiritual and temporal, social and domestic nature, may be consulted at 148, 4th Avenue. She is a fnely developed medium, and will give satisfaction to any who will consult her.

Dr. Win. R. Joscelyo, the Lecturer, Healer, Clairvoyant and Improvisatore, has been lect-uring in the towns in the vicinity of Chicago, during the past few weeks. As a medium, he is not excelled. The titlends will keep him em-ployed. We guarantee satisfaction wherever

he may lecture.

Mrs. M. J. Wilcoxson has spoken to large audiences in the city of Ripon, Wis, three Sundays, of July. With a most commendable liberality, the Unitarian church was freely tendered, the expastor or ordially giving both attendance and welcome. When will others of the liberal church, "Go and do likewise"?

All wishing the services of Mrs. Wilcoxson, for the next six months, will address in care of 8, 8, Jones, 192 South Clark St., Chicago, Ill.

Amusements.

WOOD'S MUSEUM.

WOOD'S MUSEUM.

The Museum being the only place of amusement open to the public, during the pack week, and the amouncement that Frank E. Alken had assumed the proprietoriship, noneithetanding the heighth to which the increary has been up, has been well filled with delighted audiences.

The play has been the "Double Gallant," concluding with "Mr. and Mrs. Peter White."
In preparation the "Viction of Circumstances."
The visitors have, however, very much missed Mr. Alken, who has been quite sack bat is expected to soon recover.

on recover.

WRITINGS OF OMAHA.
Chicago, S. S. Johes, Fibilisher, Religio Philosophical,
ablishing Association.
Like siter a mand possibilet, in neat covers—should be
the hands of every tender. Spiritual philosophy is the
home.

In the hands of every tender. Spiritual philosophy is the Thusare.
The first chapter tracts of Division of substances.—The first chapter tends of Division of substances.—The first chapter and Limits—Man a Deality—Spirit Intengite — The World Upons as Seemes are Stritighed.
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Second National Convention of the ends of the Children's Progressive Ly-

stabol. Invite seen Progressive Lyceum on the con-terite seen Progressive Lyceum on the con-wo del gates, and an additional one for every all fifty over the first fifty nembers, and each loss to send as many delegates as they may stress in Congress, and each Local Organiza-e are no Lyceums to send two delegates to telegates to the noof important and practical

MARY F. DAVIS, Procident, Orango, N. J.

h National Convention,or the Amer Association of Spiritualists.

To THE SPIRITUALISTS OF THE WORLD:

The Board of Trustee of the American Association of Spiritualists have made arrangements for helding the Sixth Annual Meeting at Kremin Hall, in the city of Suffalo, State of New Xork, commercing on Teerday, the thirty-first day of August on the Colock in the morphog, and continuing in second multiple of the property of the present of the property of the present of the pre

therefore, invite each State Organization to

Representatives in Congress, and each Territory and Province having an Organized Societies is in-vited to send delegates according to the number of Representatives, and the District, of Columbia to send two delegates to attered and participate in the business which may come before said Convention. By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary. 934 Race street, Philadelphia

Obituaru.

One of our true and noble eleters, Mary Ann, wife of P. S. Crans, passed away May let, 1820, at Quice Fells, lows, aged 21 years. They were computions in merried life for forty years, were Spiritualists since the first asserbing in the class. Their three challege had passed on. One son pavels life for a tewar. The other 10% were married despitation, as were the precised from these children in Spirit life, which help-d to mike the path of life more smooth. Many speakers and melitums have enjoyed her house in this state and Wiscomin. Size had suffered for Sifteen years with heart disease.

Only blossomed in her ripetess, Only clishged, not gone away, Only stepped from out the derkness Into God's eternal day.

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Dr. Dake, the Anstruct Healer, has closed his effice in St. Louis during the heated term, and will visit the larger towns and cities in the North and West. The sufficed should bear the same in mind, as his success is uninear in chronic and impering c implaints. The Doctor as won many handsome excensions from the sick and suffering. The Doctor is a staunch Sgirituslist, and gives the credit of his remarkable cures to the Spirit World.

No. 22, Vol. 6—21

Talyor's Bed Springs.

Talyor's Hed Springs.

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Dre. Wins. Clark's Vegetable Syrup.

Enroa Jounat.-Having by me a bottle of Dr. Win. Clark's, Vegetable Syrup, prepared by Mrs. Jean's W. Danforth, and bearing that the husband of our mik-womas, had bben long confined to his room from the effects of a fall from a building, which injured his side, some your and a bair since. Selfering with pains from internal tumors, I sent him the bottle of the saids ayrup, with directions to have his side bathed with hot sait and water, by a bealthy colored woman, andice two the syrup internally. The result of which was, that in tendays, he was out and at his work. (that of a common laborer.)

His wife, a devoted Catholic, said, "She had spant quite Sido, upon him for doctors, with no good result; but having faith in good Spirits, the would try this."

His name is McCarthy and he lives in this place, No. 118

Prospect St. Yours Fraternally.

ABOT M. LAYFLIN FERREE.
Georgetown, D. C., January 7th, 1868.

A PLEASANT STORY.

In the streets of Chierge, I wandered along,
And carrievely sung a familier old song,
While viewing the cars-instee, and enth-,
The Irish-the Side hat the French and the Datch,
And the strongs Advertisements of those isster days,
On the Bulletin list als, for concerts, and puts,
When all on a subden I saw something new,
On nice printed paper in Red. White and Blues I I told of the vitting of something so next,
Eg handy-so bearing-sea perfect, complete,
For coloring board, the mustache or harr,
Without any poison, or chappin, or cars,
And not only so, but the color is "fort,"
And then shownishes, in "either to the last !"
In reading I pundered, and thought of my help,
Now as "gray as rat," once of pleasy, and fair.
I hunted, and found it—I bought it, and tried,
When all my gray hair, in a "jiff" stepped addid
My aggle reaswed—I feel twenty years youncers—
I will have men wife, and the conferes of home,
Yer all will be glanded by the "New Margie Comb
For sir, I found that Comb at 192 South Clerk St., who

For all will be galact by the New Manger Course, Yearly, I found the Comb at 102 south Cuts St., where they have a few more belt of the source sout Don't forget the places—Enclose E. (25 and mines MAGE COME AGENCY, 102 South Chirk St., Chicago Illinois, and you thail receive the MAGEO COME by mall post-paid, U. B. Willia.

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Beauty in the vale,
Beauty in the vale,
Beauty in the forest trees,
That bend before the gale,
Beauty in the Ocean,
With crest of dancing from,
And BEALTY is the special work,
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Yes arr, this is resily, not emphatically, row, and if you desire to change diagy, y-leview; array, or to del tooking flat or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will ectobe \$1,25 to The "JAGETO COSTB ACENSE", 19.28 with Clark Street, Chicago, Id., and receive the Marie Could by mail post paid and if you follow the directions on the Count, of guarance perfect and

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Bloated Boxels.

couth Williamstown, Mass, Oct. 28th, 1963.
PROF. SPENCE—Dear Sir: Wherever I hear of a hard case of disease, I go and here the PONITIVE AND NEGATIVE PW BERN, and urge them to my them of the with Richard Sets, our neighbor

Erysipelas.

CFPSAPOUS.

PROF. SENCE—Des York Pales (New Pol. 180).

PROF. SENCE—Des York Pales (New Pol. 180).

swelling just above my ankie, and every one who saw it said it was Eryskipe lane. In a forthaght it breams a sore, and from that ume for fifteen insults I was hardly able to had been provided by the pro

Catarrh, Dispepsia, Chronic Diarrhaa

Albunt Front, of Bucksport, Me., under date of Nov.27th, 1805, writes as follows: "When I first tool the propie here about the PONTITIE AND NEGATIVE POW-DEERS, they longted; but now they are getting excited assert them, and the bectors and Apoltecaries want to get hold of them. A holy here who was troubled with Filesent for use lock, and they cute the first ways."

for one box, and they cuted her right away."

I take the the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 19th, 1958. Mrs. Duct and daughter, have been taking the LPOW-DERN the one for Cinturria, and the other Neutralians of the Conference of the Confer

St. Vitus Dance, General Prostrution, Diptheria, Scarlet Feeer, Cholcra Morbus,

Diffrien Tremes

Diffrien Tremes

This is to certify the force, 1869. 18 Fever and Aque, Spasms of Stomach,

PERICE'S POSITIVE AND NEGATIVE POWDERS.

A young ledy of Nt. Vittus' Dance, of near six year' standing, and given up by all other doctors. Cured by five loave of PONITIVES.

Be the second PONITIVES.

Be the second PONITIVES.

Be had free deverything. The box of NEGATIVES.

Cured her. She is in now better hashit than she has been for free years, and is delighted at the langer classes. POSI
TIVES cured her, after the Dectors had made her worse with followed such hards things.

A little boy cured of Scarle Feeter.

A woman who had the Feeter and Ame all the spring and wanner. Cured with one box of PONITIVE AND NEGATIVE POWDERS, shortlying amount overly a man of the property of the second power of the power of th

remedy. nan of Delirium Tremens. He is now a Good Ter plar.

A woman cured of Spasms of the Stomach, from which she had ansiered for five or six years. The Spasms were so bad that when she took one, her fittends would despair of sessing her count in a con-

I have the following extract form a letter from F. W. Greet, of Columbos, S. O., dated Jan 22d, 1820; "I got had a dozen beze of Mrs. Npence?a Possitive, and months ance, and I know the months ance, and I know not moved corring in any metance where I have used them. I took the Negative Poweders which you complimented me with for Desfores, and carried. I an treating two cases of Nouralpist, Upo is man carried. I an treating two cases of Nouralpist, Upo is

cured."
Oliver Peppard, of Kansas City, Mo., under date of Feb. 2d, 1865, write an full was: "Two mouths ago I got six boxes of your Postlive and Negative Powders for Desiness of three or four mouths standing, and I am happy to state, that I fain much citized; in heck, nextly as well as

Milk leg. Rheumatism, Fits,

Rheumatism, F. 4.5,
Dyspepsia, Deafness.
Yorkville, Ill., Dec., 21st_1828.
Da. Spexce—Dwar Sjr; I received a letter from you almost a year ago, asking me to give an account of the cures made by the Foositive a mad Negative Powders under my directions. One was the case of Mitcheg of sixteen you can be a sundayed of case of Dyspepsia. The Proders have also helped my Deafness, and cure it the Numbress in my legs. You can use my name.

Ferer and Ague, Dysentery Coughs and Colds.

Stows, Vt., Dec. 24, 1968. When Spines Positive Pueses and St. 20, for which and to boxes Positive Powders. We have used then our family until we know they are all they are recompuded to be, having proved a perfect encoses in Feer and us, Coughs and Coids, Disentery, and other disrasses. Ditto

Ages, Coughs and close, Dysauery, and constituence. Drectio

Killney Complaint.

2. P. Mist, of Ridgwood, Lond Island, unthe date of Jan.

20, 1800, reports susstantially as follows: Specia revival
and among other complaints, Disease of the Misders. Noting in the shape of motions relieved high, Bought six bares of Positive Prowders, took them, Moroing to direct
and positive Prowders, took them, Moroing to direct
little boy, now three months old, which for several days after its birth gave unmistable signs of-ligheard Klourgy,
probably inherited. The Positive Boaydors, were admilistered. Party gave it relief, and it has next release to

all precedent. They do no violence to the system, causing no parging, no namesating, no vomiting, no narcotizing. Men. Women and Children und them a silent tat a sure mo-

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Questions, to be answered at our Inner Life seance should be lacoric, well written, and directed to the edito when inconvenient for the questioner to be present at ti

INVOCATION.

Unto Thee, tountain of inexhaustible purity truth and love, we would send form our though at this hour, feeling that we are continual bleesed by Thee, and that every child of earl is the constant recipient of Thy bounteeas love, that all forms and manifestations that we be hoo upon the different planes of life are also bless with Thy process. We have a first of the thing the parents, we have been been been as the parents, we have been been the parents, and sapire to be more like unto Thee; parity and truth, and the part of the parents and truth, and the parents are the parents and truth, and the parents are the parents and the parents and the parents are the parents are the parents and the parents are the parents are the parents are the parents and the parents are parents are the parents are par

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

Q. What are the avocations of spirit life?

A. The avocations of spirit life differ precisely as they do upon the material plane of life for instance, the aritst has his work here. The physician his; not saying that he has to he upon this plane, but as you behold the diseasupon the material plane, and admit that spiriare the power to heal upon that plane, the you will see we have plenty to do.

Every one here seeks that which is mes congenial to his nature. The construction magnificent edifices, which requires so much both, we do not have—that is tue toil of erecting. Yet with the will and disfre for the heau tiful, we have it. Think of the condition of the bust, as it enters upon the spiritual plane of his and you will find that there is plenty of worked do.

Think you that spirits, after leaving the meterial phase, lose all interest in that plane of life? We answer no. All improvements—the grandest have had their birth in the spiritus plane before ever they-were carried into effect upon the material. Taink you that Franklin is astisfied and conient with no further progression, of his labors? Think you that Washington is at rest in regard to his country? Think you, that any mind is at rest in regard to that which will promote the happiness of those it has left upon the material plane? We answer, no, no. Were it so, the declaration that "God is love and love is God," would be annihilated. Is would not stand. When you feel love for all humanity, it includes those upon the spiritual as well as upon the material plane of life.

What do they do? What do we do? Everything that will promote the happiness and unfoldment of the human family.

Q. Is the mole of healing the slek practicel by J. P. Bryant, and many others, effectual it all cases of illness, and could all other modes of treatment be superceded by it profitably?

A. We believe that all forms of decases taken in due time could be removed by the process made use of by our Brother Dr. J. P. Bryant, and others, but that that power is sufficient to remove disease at any stage of its development, is not probable. That such persons could be reinvered in the spiritual will suffice.

We do believe that in time, not far cistant, that mode of treatment will supercede all others, and that there will be less preunsture, changes from the material to the spiritual than now. We would say right here, let every one be a physician unto himself or berself.

Q. Tell me the difference, if any, between the soul, the mind, and the spirit. Menind is the effect of the spirit upon the ody or soul. You cannot take cognizance of spirit except by its manifestation upon its covering of the spirit, see and prayed a

ANNIE CURRAN TARREY, MEDIUM.

ANNIE CURRAN TARREY, MEDIUM.

The music of feathered songsters, warbling their spirit notes in peace in alt the grand celestial beauties that surround them, is sounding forth on the morning breeze,—the pure paimy breeze of emerald shores. Far along the cost-where I have my dwelling place, bright tropical birds are skimming through the air, or hoppin, from bough to bough, playing bide-and seek amid the thick woven branches of the myrtle trees that form for them a grand parterre. Gradual alopes of green and nut-brown moss adorn the coast. Hill upon hill crowned with bright verdure, form a most picturesque back ground. Gilstening waves come swiftly up to klast the

golden sand, and tri-colored shells that lie pro

golden sand, and tri-colored shells that lie profusely scattered along the shore, then as if fearing a rebule from the God of the Ocean, they
with a great haste rush back. The sun shining
in all his glory, has just climbed above the eastern hills, deking the sky in a robe of crimson
and sapphire, bordered with crulean. The ocean
sparkles like an expanded sheet of molten silver,
Every blade of grass and blooming flower seemsa diamond encircled with emeralds.

This beautiful morning, after the delightful
refreshing night of dewy showers that always
comes with the sinking of the sun in the costs
regions of the starry zone, I would, lady, ask you
to ramble with me and drink in the entrancing
scenes. Prom my manson near the ocean on
the brow of a pine crowned hill, I would ask
you to go with me through beautiful valleys and
evergreen forests of our flowery land. First, we
will take a view of the sea, the clorously beautiful sea, as it lies parkling at our feet in unparalleled grandeur. Tiny boats are floating from
these flowery harbors. Inhabitants of these
shores are now, according to their wishes, gratitying their love for nature's beautica, and seeking a spot congenial to their tastes, where to
give thanks to the Divine Source of all. Some
worship Him in the woods and meadows, while
others seek the bosgon of the crystal waters.
Look! there goes a queen-like snip with a crew
of immortals, eager to explore some more distant land, or enchanted island. See the bright
pennons as they fly from the mast-head! Theyare red, white and blue. All immates of these
shores delight in showing emblems of those
things which were prized by them on earth.
Most of the souls on that barge are those who
for days, weeks, months and years, followed
those colors, and ther minds have to a certain
degree, become wedded to them.

But we need not tarry too long. I would guide

those colors, and their minds have to a certain degree, become wedded to them.

But we need not tarry too long. I would guide you far beyond these shores to the Vale of Adel: phia, where there are ever assembled at this hour beautiful maids and cherub children, forming lovely groups, singing melodious songs to the Great Father of all, the Divine Creator of Nature's court, the Ruler of the universe! As we wander on, I would have you notice the lovely rural spots arrayed to suit the taste of the eccupant.

Cocupant.

Here is the home of one who was hurried into this land by the hands of ruthless savages,—the queen of songsters, Catharine Hays, the "Irish Nighlingale." It is a perfect paradise! a Garden of Eden! Notice the left wing of the building, it is formed here a Turkish mosque, of translucent ivory, with crescent of burnished gold over the arch way. The dome supports a beautiful figure of Faith, halding in her hand a cross. The entrance is one wast amphitheatre. Look, what a beautiful conception is that arbor. An awning of rose tinted pearl, supported by Corinthian columns, overgrown with graceful vines. Seats, halt circle, covered with moss roses, invitingly ask you to rest. The floor is covered with a mass of tiny violets and prim roses, woven together so as to form a thick mat. There are many more beauties I would like to point out to you, had I time.

We are almost at the beautiful vale that I

you had I time.

We are almost at the beautiful vale that I promised to guide you to. Hark! I hear voices there, as the clear notes echo through the valler. Did mortal ever hear such harmony as these voices, mingling with the harp's soft notes, create? Look, their leader is the frish Nightingale. Let us stand here, they feel our presence. We will not approach any nearer. Does not your soul thrill with an ecstacy of delight as these inspired voices sound-forth—the praises to the God of love?

All sing:

All sing :

B. Holy light of loverand truth, We thank Thee for immertal youth, For these ever verdant hills, Blooming flowers and rippling rills,

We Thy children wish to share Thy love, Thy ever watching care, We ask Thy aid that we may tell On Earth, the beauties of this dell.

Give us some duty that we may Teach of angels, and the way That mortals can these glories win, And shun the paths of vice and sin.

ader says:

Come, children, sound your voices i

I feel a mortal presence nigh,

Let us fill her soul with love

For all that dwells in heaven above

Let us knowledge to her impart, Arouse the virtues of her heart, That she may upon earth's spher. Teach our blessed words of cheer

All sing:

We will guideher on her way,

We ask no fee, we seek no pay,
But bid her do our Father's will,
His mission thereon earth to fill.

Dear lady, you have an honored position. You are appointed as one to teach the beauties of these immortal shores, guided by a band of ex-

these immortal shores, guided by a band of exalted souls.

I would not have asked you here to tread on holy ground, had it not been my mission.

It was my duty to guide you to this vale, that you might take the first degree in this brotherhood. I see approaching us one of the phylifed souls from the higher Courts. He bears in his hand a garland of laurel for thy brow. Tramble not, lady,—the anguls smile on thee. Silence reigns for a moment,—all is hushed, and a holy calm that comes on such occasions, prevails. You are crowned in silence. Souls are communing now. List the sound of joy will now burst forth. The laurel has proseed thy brow.

Glory, glory, swell the cheering song,

Glory, glory, swell the cheering song, To the shosen beind you new belong; Qo teach to man, our precepts true, That we in love have taught to you, Point out to them each golden ray, That guides them on to Heaven's way Haste, stater, to thy mission baste,
Do not the golden moments waste.
By the sid that we shall give,
Go teach your brothers how to live;
Teach this by the love divine,
That's wafted from the ammore clime.

Lady, with joy I see the chaplet gread. My mission is ended. I must go ther anxious mortal and guide them on head. My

lovely valley. He who blaced the garland on thy head will be with thee often. Kindred ties bind him to thee and thine. He was known on earth as John Philpot Curran. Lady, I must away. I will guide you back to earth and its duties, and all the love and heart-felt desires of my soul remains with thee.

DR. RODECKER.

ange Experience,-A Vision-Test given by E. V. Wilson-A case of Obsession.

BR. RUDIEURIEM.

Strange Experience—A Vision—Test given by E. V. Wilson—A case of Obsession.

In sugan B. Mitcutell.

I have just read with considerable interest the communication of "Veritas," concerning one Dr. Rodecker's exposition of Spiritualism at Onargs, Illinois. I am desirous to know more about this Doctor,—if he is the same Doctor Rodecker who used to physic and somit the folks of Keithsbury and vicinity. If so,—then the question of the existence of evil dispored spirits is a settled question with me. The Doctor in question was a dabler in phrenology and mesmerism, and was thought to possess more than ordinary natural ability with, however,—but small cultivation. He was a quack, of course, but would have been a very successful one, had he been energetic and temperate. He left here with his family many years ago, to seek a wider sphere of action, since which time he has never been heard from, and was generally believed to be dead, and thereon hangs my tale. I must commence by telling you that he did the drugging of my family for several years.

One night, ab jut eighteen months after he left, in a vision, I saw him lying on the ground,—a bloated, blackend—hideous corpse! I said nothing about my vision to any one; and the next evening, my husband (who was at that time a writing medicina) took his slate and pencil, and sat down to see what the spirits had to say. Rodecker's name belug mentioned in our talk, it was written on the slate. "It is no longer on the carth."

I here interposed and said, "I wish to ask a question." It immediately wrote, "I know you do."

I then asked, "What was the manner of his death?" It wrote, "He was strangled!"

I then asked, "What was the manner of his death?" It wrote, "He was strangled?"

I then told my vision, and taken altogether, we believed it.

I then told my vision, and taken altogether, we believed it:

After that, my husband's mediumship culminated in what I consider a clear case of Obsession, and one of the clief spirits that tortured; and worried him, professed to be Dr. Rodecker. This was strange to us as there was nothing in the character of the man to warrant the belief that death would make him a devil. What my husband endured during that horrible time can never be told! If the story of his sufferings could be faithfully written out, it would fill a good sized volume, and we were wholly without sympathy of any kind. Mr. Mitchell was a lunatic! Behold the fruits of Spiritualism! and so we were held up as a public example,—derided, humiliated, and it did appear, the miserable victims of a cause we had loved.

A year or more after this, I met a man who told me that he knew that Rodecker had died somewhere in Iowa, of delirium tremens, while out on a lecturing tour.

Again, three years ago this autumn, I went

somewhere is Iowa, of delirium tremens, while out on a lecturing tour.

Again, three years ago this autumn, I went one night to New Boston to hear E. V. Wilson for the first time. My father was also there. In the midst of his lecture, Mr. Wilson pointed to my father, and described a little girl that he said was kneeling before him. It was a good description of a daughter he had lost twenty years before. After the meeting was over, I went up to the stand and was introduced to Mr. Wilson. After shaking hunds, he said:

"There stands on your right a little girl," and described the same one that he saw before my father; she says, "Tell my sister I have not forgotten her." Now Mr. Wilson could not know of the relationship between me and Mr. Glancey, my tather, so I considered that a good yest.

I said to Mr. Wilson, "I wish you could see some more of my friends." He answered, "Madam, I can not unless they present themselves." "Ah! here before you stands a large man,—brown hair, lack eyes, not large, complexion rather dark, and (lowering his voice) he died of "Rumpagia!" Rodecker again!

Now after all this, if this man is still among the living, does it not prove that spirits can, and do assume any personality they may choose.

DO SPIRITS VISIT US?

DO SPIRITS VISIT US?

DO SPIRITS VISIT US?

Distinguished Characters of the Wibte. Spiritual intercourse existed in Ancient

Times as weed an above.

Tron Human Nature.

My last letter on "Who produce the miracles?" was for those persons who are ever calling out against spirit manifestations and use the works, devilism, "forbidden," &c; though as Sule, I have found that their practice of the principles of Christianity is very feeble. Perceiving the readiness to lay hold of an ungarded expression, and ring the changes thereop, I desire to explain one word used last month; prayer scances. I did not mean the lengthy prayer in chapels, or the forms of prayer in churches; but that kind so beautifully expressed by Montgomery—

"Prayer is the soil's slower desire, Distred or usexpressed."

Driven by the unfair and illogical, method of dealing with Spiritualism now in use: Oh I don't quote the scriptures: oh! don't quote secular history; oh! don't quote your friend's experience; oh! don't quote secular history; oh! don't quote your friend's experience; oh! don't quote be accurated by the continue to set on my own plan, guided by one leading thought—The greatest number.

I go therefore to those Christians who have they know not what opinion of life after death; and who feed amazed a; the Idea that our loved relations are ministering spirits in many cases. As the Bible is to them the light they trust, I would recall to their remembrance that the angelic appearances mentioned are often distinctly named as man; thus, Lot entertained two men

As the Bille is to them the again and vary would recall to their remembrance that the angelic appearances mentioned are often distinctly named as man; thus, Lot entertained two men (angels). Jacob wrestied with a man till the break of day. Samuel, appeard to Saul; and moreover said, "To morrow thou and thy sons shall be with me; proving that disembodied Samuel was not usually far off. Manosh and his wife saw aman (not a vision), and while the kid was burning on the rock, the man (angel) rose over the fame and disappeared. Now we pass on to the New Testament: Christ distinctly recognized the principle of communion with disembodied human spirits, when Mosekand Elias came down, and appeared to Peter, James and John, and communed with

Christ. After Christ arose the third day, a young man appeared in the sepulchere. When Christ was taken up at the accumon, to man shining dresses spoke to the coronical common and an animal man and the coronical common and coronical common common and coronical common and coronical common common and coronical common common and coronical common c

witnessed by so many thousands of-our fellowmen. A new reading of man's privilege is opened up; let us as parents, children, and Iriends lay hold.

I could unveil the privacy of home life, and narrate hundreds of instances of help given to me and to others, even to giving recipes for curfing diseases, which, being used were effective. To sum up what may be obtained from disembodied ministering relatives who are in sympathy with us; thank what minute items of care are given to us by loved ones in the flesh, and then you have a perception of the minute items of the privacy of special providence," I had intensety and in a prayerful mood, desired proof; and to my surprise a series of proofs, of a personal character, were given, which to deny, would be simply spoilt childshuess. I assert that if we were less self-concited, less inclined to think ourselves and our doings equal and superior to Christ, his apostles, and the early officials of the Christian Church; if we were to accept the New Testament as our text book of Spiritualism, and its ethics and its spiritual phenomena as superior to ours as the sum is to the moon, we would, by using the invocation there recommended, and practising the principles there demanded of its adherents, be able to attract to us those ministering spirits." No would, in hours of need, whether in sickness or in health, in business or in home life, be the messengers of that power, that wisdom, that love we are privileged to call 'our Father.' So I believe, for so have 1 proved Yours traily.

P. S.—I- have, often been saddened by the prastites who attach themselves to Spiritualism. As adulteration is the order of the age in food, in clothing, in physic, so also is it for spiritual phenomena. Skuking, snivelling cheats pretend to be mediums, and try to deceive many, and do irrevocable misched to the minds of learners. The wrong doing is often assisted by ignorant women, who, knowing ittle or nothing of memeric action, take any result of sensitiveness in the stiters, as produced by spirits,

Tribulations of Mediums.

Tribulations of Mediums.

Ass Grey, in a communication to us in reference to the persecution of mediums, says:

"I liked your remarks very well on the exposing of Charles H. Reed, and having a case that occurred in our vicinity that shows the benefit of sympathy, I send you some particulars.

We had a son who became, some years slace, a writing and thance mediums, as this kind of manifestation was entirely new at that time in the vicinity, much curiosity was manifested, and almost every night for a long slune in the winter season, numbers visited us to see the manifestations, but often to go away and misrepresent our doings. Myself and family and some few others, soon became convinced of the spiritual agency of the manifestations, but it was too unpopular to be made public. Among those who opposed us, none were more determined than those connected with a certain family in this vicinity. Their opposition was most desperate.

We met occasionally for manifestations as long as my son lived, and also sometimes when we had no mediums. At one of the times of meeting, it so happened that a daughter of one of the family named, was present. It was a long time before we could persuade her to sit with us, but after she did a short time, she said she felt different and began to show signs of being entranced. At last it was agreed to meetings became known, and what commotion, shander and strife follow, when she was entranced and spoke. On her account, we met several times in private; but at last, by accident, our meetings became known, and what commotion, shander and strife follow when she was entranced and spoke. On her account, we met several times in private; but at last, by accident, our meetings became known, and what commotion, shander and strife follow when she was entranced and spoke. On her account, we met several times in private; but at last, by accident, our meetings became known, and what commotion, shander and strife follow when she was entranced and spoke. On her account, we meet several times in private; but

of virtue. He went so far as to persuade her husband to leave her and her three little children to the mercy of the world, for he said he would do nothing for her. He did so far work on the feelings of her husband that he tried to make her renounce her faith in spirits. Fortunately, her husband has become a believer, too, and discord in his famil y has fled away.

PHENOMENAL.

Spiritualism on the Mountains—A Spirit
Appears to a Lady.

Spiritualism on the Mountains—A Spirit
Appears to a Ledy.

On the Cumberland mountains, near Jamestown, lives a very honorable devoted family by
the name of Albertson. Mr. Albertson has his
second wife—three daughters by his first, and also three children by his second,—the daughters
of the first being young ladies, devoted and pious,
and connected, as I understand, with the Baptist
church. The eldest one day took her water pail
and walked to a favorite spring in the grove,
perhaps twenty rods from her father's dwelling
While there, she took a seat, singing a song,
waiting for her pail or pails to fill with water
from the "penstalk" or wooden spout. Rising
from her passive mood, she saw at her side near
bya, person, who said," Be not afraid," but fear
stole upon her with such force, she says she
could scarcely walk. It rose gradually as she
became frightened, and disappeared. This famcity, I believe, are pretty well persuaded that it
was an angel. Having no experience in Spiritualism, it is very natural to come to that conclusion.

I do not know that any doubt the sincerity of

sion.

I do not know that any doubt the sincerity of
the young lady or the integrity of the family.
But I think they seout the idea of human spirits
being able to come or manifest themselves to
mortals; yet, angels that we know nothing of,
otherwise than a name or phrase for human spirits, will satisfy some who are not posted.

L. Bosir.

For the Religio Philos WORDS PLAINLY SPOKEN.

Extract from a Letter by Dr. Samuel Under-hill.

WORDS PLAINLY SPOKEN.

Extrace from a Letter by Dr. samuel Under
MR. S. S. Joses:—Since you saw me, I have
been in Indiana lecturing and holding circles,
and at Johet and Morris in this State. Holding
circles is in my opinion more strengthening to
believers than lectures, especially when one is
exercised as a devoloping medium as the writer
is. It resembles the good old custom of the
Quaker society, and while it was kept up,
in the control of the Quaker society, and while it was kept up,
in initiater would have a desire to visit all the
families constituting a meeting, and taking some
of the most spiritual members,—they went from
house to house, and sitting down in silence,
a message would be given as from the holy
spirit, to each one of the family. Often did
persons hear themselves unveiled of secret sins,
and tenderly admonished and wisely advised.
I am sorry dear brother, that you have thought
it necessary to be so severe about the Yearly
Convention,—its get-up and management, for it
is very painful to Brother Fox, and, no doubt,
to Brother Jamieson & Co. But while I can say
that I love them all, yet it seems to me that it is
tery necessary that you should say all you have
said, and that they should be brought to repentance on this subject. The efforts to destroy you
and the Jounnal are so paipable, that though
they could hardly make it plainer to any one
who knows the circumstances, yet I would like
them better if they would openly declare it.
The papers of Brothers Wadsworth and Jamieson were gotten up as means to this end; and
now another is proj. cited to accomplish this end
also—it seems to me. In that, Brother Wadsworth attempts to give a reason for not answering calls to lecture. Maybe he has calls, but
surely they are not from those who know him
in his late character. I do not believe that he
has any calls to lecture. He claims to be engaged
in some mighty, deep, and very important investigations; he is an edutor of the Fox Michieau numer. Wonder why some of his new disin some mighty, deep, and very important in-vestigations; he is an editor of the Fox Michi-

vestigations; he is an editor of the For Michigan paper. Wonder why some of his new discoveries do not flood that paper!!

I hope you will get twelve thousand more subscribers in the next eight months, that truth and justice may prevail. Yours in the fellowship of the truth—a crown awaits the faithful S. Underrutt, M. D. Tonica, July 29, 1869.

A Haunted House.

A Haunted Mouse.

There has been po little excitement near Springfield street, at the South End, for some weeks past, about a "haunted house." The atory is, that the house, a very genteel offe, was fitted up and occupied between April and the 17th of June last, for a first class boardinghouse, and was well filled with paying boarders. On the 18th of June, suddenly all the bells in the house began to ring, and from that day to this have continued to ring Irequently every day, generally beginning at an early hour in the morning, and ringing at intervals all day; but never in the night. And this has continued even since the wires of the bells have been cut. These bell-ringing operations have been followed by heavy poundings on the floors of the house, at different hours, and by the sound of the deep, graff voice of, a man; and some protess to have seen split siliting around.

Multitudes have been attracted to the honse, and among others the Chief and Depty Chief of Police; but nose can fathom the mystery.—All the boarders have been frightened away and the woman who now occupies the house; anxious tog et rid of her lease and leave the handled the story substantially as we heard!

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THE BOOK OF THE TIMES.

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THEORIES REGARDING IT:

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MODERN PHENOMENA

Theories of Investigators

so admit the phesomesa but reject the apiritant hypothe-; and the reader will be surprised to find what a change saking place in the options of the scientific world in re-ct to the genulineness of these manifestations, clone is test standowing the "puob-pool method of de-cline the state standowing the "puob-pool method of de-1" with which to treat the subject. The subjects of the chapters are:

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ar Second Tour In Wisconsin Conti

NUMBER ONE.

Mr. Weaver, we see you in your sixteenth year, or rather we are told that in your sixteenth, you rescue a young friend from drowning,—this is positive. It is a boy. Thirteen years ago, you were in financial trouble, caused by two parties. We then described one of them minutely, observing that he was a villain from head to heart. We get this from your sister, describing her carefully.

"Do you know anything about what he has told you, Mr. Weaver?" asked several at the same time.

"Yes, It is correct, and as he has stated.

NUMBER TWO

Read the character of one of the audience, very carefully. Fully identified. NUMBER THREE

NUMBER FOUR.

Read the character of Messrs. McR. & W., calling attention comparatively to the sharp points in each. This reading created a good deal of amissement, and was fully identified by all that knew them, as well as by themselves. Heard the sizer of Mr. W. say that she was present, but did not see her, Mr. D. stating; "I have lost a sister."

NUMBER PIVE.

With Dr. Danforth, saw a spirit,—who said
"I sm Cousin Mary, and passed away at fifteen."
We then gave a full description of her.
"I loat a cousin, of the sage and description given,"
said Mr. W., "and her name was Mary."
We then gave four prominent points or dates in
his life, all of which he fully lightlified.

We heard a spirit say, "Julia is here; I am Ju

We said let the audience give no sign of recog ition, and we will find the relative of this spirit nition, and we will mad the relative of this spirit in the audience. Soon we saw alight settle around the head of a lady, and in the light the face and name of Julia. We pointed out the lady, describ-ded the face, gave the name, all of which was iden tified by the lady.

NUMBER SEVEN.

Saw by Mr. A, a beautiful spirit boy, who same to him, put his haud on the knee of Mr. A., aying, "Papa, my papa."
We said, "Sir, this boy died very young, when a

abe "
"Yes," said Mr. A., "I lost a little boy, six nonths old, some years ago."

NUMBER EIGHT.

Saw by Mr. Eilenwood, the spirit of an officer of he army, a Second Lieutenant; entered the army as such; was promoted; died in the service; knew you well and is now often about you as a spirit. Fully identified.

NUMBER NINE.

We saw by this man, the spirits of an Indian and a white man, describing each carefully; the one speaks and the other doctors through this man, whose name is Marsh, and he is a medium, all or

proved correct.

sy other readings and tests were given in and identified.

the following were given in private and are od proofs of spirit-life.

good proofs of spirit-life.

Number one.
On entering the house of Mr. Samuel Montross, we saw by Mr. M., a spirit who said, "Sally Ann, Isalah Williams is here with you. Did you ever know him?"
"No, I never knew any person by that name, and my name is not Sally Ann. There is, however, one by the name of Sally Ann in the house and we know a man by the name of Williams, but not Isalah."

NUMBER TWO.

On entering the apartments of Mr. Enos Mon-tross, we were introduced to his family, one his adopted daughter. When we took her hand in ours, we said here is one who has fine mediumship, and may become a fine writing and seeing med-um. It proved true, and she is a fine medium.

NUMBER THREE.

While at Mr. Young's, we saw by his wife, the apirit of her father, and gutered into a minute delineation of his form and features, age and character. Mr. and Mra. Young criticised the description sharply, differing with us is reference to the forchead, nose, thin and mouth. We reviewed the features, affirming our position, assign, if you have a photograph of him in the house, we can identify it. Mrs. Young then brought into the room, three abbuns, handing one to her husband and holding one out to us, unopened "His photograph is not in this, give us the other," we said. We took it, opened it, and polated out his photograph. They then yielded the point.

Thus are the spirits continually pushing the facts of another life upon us.

"They that believe on me, these signs shall follow them." Christians, what are the signs?

Spirits Shaking Hands. Keeping Her Promise.

In May, 1854, our dear friend and sister Charlette S—, of Toronto, C. W., teok a severe cold, and being of a fraili physical form, with strong polmonary antecedents, she fell into a deciline, and titimately died of consumption. During her illucase, she was 'frequently at our house, and we had frequent conversations upon the subject death, the future and the powers of the soul in this other life. Bhe was a rood musical medium, and many is the time we have heard the angels discourse sweet music through her mediumship. She continued failing and wasting away until Spotender, then she gave up and laid down to disc. We called on her one day, and when sitting by her add, she said to us, "All is over. I must die. My physicians tell me I can not live. But, my brother, I am not afraid. Death, has no terror for me. I shall not sleep in the grave."

A little after this conversation, we took our leave and mediataed long upon life and its relation to

le after this conversation, we took our leave distated long upon life and its relation to fature life.

About ten days acbsequently, when standing at the desk writing a business letter, my old and tried lend, John Swain, came to me and said, "Our In-

disn friend Jim says we must have a circle tonight at the bouse of Sister C. S., that the Indian
medicine spirit will make medicine for our stare,
the sick squaw, and has ordered our circle to meet
at her house this evening at eight o'clock. Can
you stream?"
"Yes," we replied, "we can, but had not time to
notify other members of the circle, but would call
aga Miss S, and notify her."
"Very well, "said Brother S., "then I will attend to the rest of the circle," and he left. We
continued writing.

tend to the rest of the etree, and he left. We continued writing.

Soon after the departure of Brother S., we were again interrupted by one Dr. A.—, who said, "Friend Wilson, I have just left Sister C. Steward and your old spuit friend, Jim Black, the Seneca, has been with her, and said, "Call the circle together this night, at her house, and the big spirit medium will make medicine for sick squaw, that will cure her."

Who did Jim say must came?" we asked.

A. answered: "He said my squaw and her, big man and fittle squaw, and several others, bear of the sizels."

Dr. A. answered: "He said my squaw and her chief, big man and tittle squaw, and several others, members of the wicke."

We then said to Dr. A., "Keep this to yourself, do not let any one outside of those named know anything of what is going on."

When night came, we vere, in accordance with the order of the spirits, at our friend's house, and found the house full of people. We called a council of the spirits, when they determined who should remain in the circle and who not. As our memory serve us now, there were present in the room, Mr. and Mrs. John Swain, now living its Buffalo, Mrs. S. being the medium, Mr. and Mrs. J. B. Caulkins, Richard Arnold and lady, Thomas Anderson, Thomas McClear, Dr. Aulflick, Mr. Stewari, brother of the slek woman, E. V. Wilson and Mrs. Wilson, and onger two others. We were ordered to clear the from of all but those named, to set with the circle.

Said the spirit, "You will now take the slek we-

to clear the foom of all but those named, to set with the circle.

Said the spirit, "You will now take the sick woman and lay her on a sofa in the parlor; after which, you will place some distilled water on the table in an earthen pitcher; also a tumbler. You will then reduce the light;—not put it out, and then form the circle around the table on which stands the water"—all of this was complied with. Then there ame many loud and continued raps, with shaking of the table; then the tumbler began a rotary oscillating motion, frequently striking heavy raps upon the table. Then the Pitcher was taken up off of the table, and tipped up over the fambler until the glass was filled half full of water. The glass continued shaking and oscillating for the or affects minutes in a violent manner, throwing some of the water out on to the table. Then the motion moderated down to a gentle rotary oscillating one, and all this without contact with human hands. Then came to the rim of the tumbler, small globules of light, some sparking like the diamond, some blue, some white, others red and yellow. These continued to-come and drop into the water in the tumbler. Sometimes we could hear a slight noise such as might be made by dropplur a small spark of fire into the water. Soon there came a very strong but pleasant arouns, filling the whole room. This combessant arouns, filling the whole room. as might be made by dropping a small spark of fire into the water. Soon there exme a very strong but pleasant aroms, filling the whole room. This continued full twenty minutes. Then we were ordered to fill the room with light, which was done, and then we found in the glass, a little over a gill of liquid of the color of pale brandy and as heavy as castor oll, and of a sharm, nament and in the color of pale brandy and as heavy as castor oll, and of a sharm, nament and it. liquid of the color of pale brandy and as heavy as castor oil, and of a sharp, pungent ameli peculiar and undesirable, with a sharp biting taste like pot-

ash or other alkill.

The sphit then said, "Give sick squaw six big drops at sun up and sun down, and when medicine gone, we come and make more." Our circle was then over.

gone, we come and make more." Our circle was then over.

Sister S. began taking the medicine as directed, and soon began to mend.

The reader will bear in mind that the Medical Faculty had given this woman up as incurable. She had been conflued to her room, and had to be throught down by her friends to attend the circle. Ten days arbsequently, we met her on the street in her carriage, and on shaking hands with her, she exclaimed, "Brother, is it not wonderful—this spirit power, and what they have done to me?" But then her countenance changed, and in a sorrowful tone of voice, she said, "Do you know, brother, that my friends are opposed to my using this medicine," saying that they fear it is from the Devil. Later, a portion of this medicine underwent a chemical analysis, and found to contain the common properties of water, after which, the friends of the lady withheld the medicine, refusing to let her take it. Then she began to fall rapidly, and soon was unable to be about.

Late in December, we called on her, and found her very low, failing rapidly, and then she told us under a marked excitement, "They declared that the medicine was the work of the Devil and then took it away."

We went to her mother and brother, demanding to know what had been done with the solvit med know what had been done with the solvit med know what had been done with the solvit med know had been done with the solvit med know what had been done with the solvit med know had been done with the solvit med

We went to her mother and brother, do to know what had been done with the sp

We went to her mother and brother, demanding to know what had been done with the spirit medicine. The mother replied, "We have submitted the medicine to able Doctors and to our minister, and we have concluded not to give anything to Charlotte that we do not know what it is made of, and to be frank with you, air, we think, the medicine was made by the Devil, and we are afraid that it will cost her, her soul, and our minister thinks it wrong to take the medicine."

Late in December, we made a tour through the West, expecting to be gone two or three months. The evening before we left, we called on our sick sister, and she promised us faithfully that if she passed away before our return, that she would come to us and let us know of the fact.

On the 37th Feb., of 1855. Our first call was upon our sick sister, Charlotte Stewart. We found her alive, but not able to speak aloud or to raise her band to her head, and only to speak in a whisper. She told us that the angels were with her continuity and that she could hear them talk and see them. We asked her if she was afraid to go into the subknown land?

"No fear whatever, there is no death," she re-

them. We assu-the unknown land? "No fear whatever, there is no death," she re-

plied.

Again we asked her, "Do you remember your promise to us last Dreember?"

Her countenance lighted up with celestial light, and then she said, pressing our hand, "I have not, and I shall keep my promise."

Concluded next week.

Letter From H. S. Brown, M. D. NATIONAL COLLEGE.

Ma. Entron:—Haring looked over the plans and objects of the American Association of Spiritual-at, I approve of them generally; but there is one every curious feature, the proposition to establish National College, when it is well known that he Spiritualité Souvies of our large cities, where

as poor as Christ was when he said he had not where to lay his head; and, heades this, we have not an sendemy or other school or institution of learning of any note in the country. I am well aware that the strongest men in our ranks are engaged to carry forward this college movement, but there are loads that the strongest must fail to carry, and this scenes one of them.

When, we consider that this Society was a compromise, and does not represent the views of any of those persons who projected it, we may expect that it must be changed to meet the views of practical persons in our ranks; experience is the test of value, and, the guide of reason, so far as it applies. I hope there will be a full delegation from the various States, and we shall learn their needs and co-operate with them to the advantage of all.

H. S. Brown, M. D. Milwaukee, Wisconsin.

Milwaukee, Wisconsin,

NOTICE OF MEETINGS.

over, Ohio.—Children's Progressive Lyceum riey's Hall every Sunday at 11½ A. M. J. S. Suctor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P.

.—The nrst Society of Spin mperance Hall, No. 5 May Senday, at 3 and 7 r. m

Music Hall.—Lecture every Sunday after clock, and will continue until next May un-rement of L. S. Wilson. Eugagements have the able, normal transparents.

UNION HALL.—The South Boston Spiritual Association old meetings every Sunday at 10,3 and 134 o'clock. Mr. eene, President; E. H. Gould, Secretary; Mary L. French

Bridgerist, Coss.—Children's Progressive Lyceum merery Sunday at 10½ a. ž., at Lafayette Hall. H. H. Cr all, Conductor; Mrs. Anna M. Middlebrook, Guardian.

DRIABA.—The Associated Spiritualists hold meet mount liali every Sunday afternoon and evening, or a 13 and 15/2. E. Admission—Ladles, Scentz, o, 10 cents. Children's Progressive Lycoum assem (2 a. E. Lesander Dustin, Conductor; J. S. Crand Sant Conductor; Jr. E. Dodge, Guardian. All treased of J. H. Cranday, Ger. Seg.

CARTHAGS, MO.—The Spiritualists of Carthaga, Jasper Co.
Mo., bold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk. CAMBRIDGEFORT, MASS.—The Spiritualists hold meeting ory Sunday in Williams Hall, at 3 and 7 P.M. Speaks

Withnesday avening.

Dos Moteas, lown.—The First Spiritalist Americation regularly for jectures, conferences and mude such fiss. 10 Good Templists' Hall (west side) at 100 for yellow it and 7 F. M. Olidfere's Progressive Loyeum meets and F. M. Olidfere's Progressive Loyeum meets and F. M. Hillyou, Corresponding Secretary.

Firchesta, Mask.—The Spiritanists hold meetings alonday afternoon and evaluating in Beiding and Dickis Hall. Speaker engaged;—Mrs. C. F. Taber during January Foxnoos, Mass.—Meetings in Town Hall. Frogr. Foxnoos, Mass.—Meetings in Town Hall. Frogr. Georges, New York, —The First Scolety of Spirituali George N. 1., hold meetings every Wednesday evening Colonia to Secretary 2 of 2 B. Hands, Southay 2 o'ch.

k,—The First Society of Spiritualists of meetings every Wednesday evening 75/ sence of R. B. Beach, Sanday 3 o'clock r. of Dr. Newall. orgetown Colorado. The Spiritualists meet there three ings each week at the residence of H. Toft. Mrs. Toft.

svoz, N. J.—Meetings held every Su nalisi Hell, 3d street. J. B. Holt, Pr Poore, Scoretary. Lycoum moots at Conductor; Miss Linzie Randall, Lycoum numbers 100 members.

Havana, Ill.—Lyceum meet o'clock, at Halygroff's Hall. H. H. Phillbrock Conductor

i. Philbreck, Conductor; Miss R. Rogers, Guardian.

Fr Crrr, N. J.—Spiritual meetings are holden at the
gravity of the proper state of the property of the pro

Lorent post to concern of partners are averaged per the control of the the control of the contro

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

ing Secretary.

ATSN, Mass.—The Spiritisalists of Lynn hold meetings overgundar afternoon and evening, at Cadet Hall.

Lynax Byn, Association of Spiritualists hold meetings over Sunday, at 1614, a. M., and 3 F. M., at "Concert Hall."—Dr. S. B. Colling, Frew'l, F. A. Tuttle, Sect'y.

Dr.S. D. Colling, Prew'l J. A. Tuttle, Secty.

MADO MARIL, Wis.—Progressive Lycetum meets every St
day at 1 p. m., at Wilhard's Hall. Affred Senier, Conducte
Mar. Jane Senier, Guardian. The First Solicity of Spiritual
meet at the same place every Sunday, at 3 p. m., for Coul
acco. O. B. Hasseltine, Predient; Mr. Jane Sonier, Sec

Mitwaurza, Wis.—The First Society of Spiritualists meets
Sowman's Hail. Social Conference at 10/5 s. M. Addres
de Society of Society of Park Market Society of Societ

SAMA, N. Y.—First Society of Progressive Spiritual-embly Rooms, corner Washington avenue and Fifth Services at 3 p. m.

HAN O.—Children's Progressive Lyceum meets ever-day, at 1014 o'clock a. M. Conductor, Hudson Tuttle rdian, Emma Tuttle.

ANGUESTER, N. H.—The Spiritualists bold meetin try Bunday, at 10 A. M. and 2 P. M. in the Police Cou om. Seats free. R. A. Seaver, President; S. Pushe

NEW YORK.—The Friends of Humanity meet every at 3 and 7½ P. M., in the convenient and comfortable 270 Grand street, northeast corner Forsythe, 2d block Bowery, for moral and spiritual culture, inspiration trance speaking, special test manifestations, and the iof of spiritual's experiences, facts and phonomena. See The Spiritualists hold meetings every Sunday at Lam all, corner of 8th avenne and West 29th street. Le 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

Pirmors, Mass.—Lyceum Association of Spiritualist meetings in Lyceum Hall two Sundays in sech month. dren's Progressive Lyceum meets at 11 o'clock a.w. Spengaged:—Mrs. S. A. Byrnes, Jan. 5, and 12; H. B. S. Feb. 2 and S. I. P. Greenlock, March 1 and 5.

In the newcoord.

Filladelphis, Pa.—Children's Progressive Lyceum No. 1 meets at Concert Hall, Unsettant, above 12th street, at 19th A., on Sandays, M. B. Dyut, Codedore; Mr. Marry J. By J. Grandlan. Lyceum No. 2, at Thompson attreet church at 10 A. M., Mr. Lampham, Conductor; Mr. Marry Street Doucclass, The First Annial Married Control of the Contr

cettings at 2% and To'clock P. H. Protes at 1% P. H.

RICHMOND, IND.—The Friends of Progress hold meetings very Sunday morning in Henry Hall, at 10½ a.m. Chil-ren's Progressive Lyceum meets in the same hall at 2 p. m.

Hall, Sunday and Thursday eve-resident. Speakers engaged, Mrs. lov.; C. Fannie Allya, during Feb. : 2 P. M. Mrs. S.-P. Collins, Con-Assistant Conductor. ngs.

s.—Lyceum meets every Sunday at a Hall. H. A. Eastland, Conductor.

y Sunday moraling at 11 o'clock, at Capital est corner 5th and Adams street. A. H. Wo-H. M. Lampheer Secretary. Children's Prog-very Sunday at 2 o'clock P. M. B. A. Rich-r, Miss Lissis Portes. Garatte.

onductor; has b. a revester-paraman Trans Hauva Ind.—The First Spiritual Society hold nectings in Fence's Hall, corpus Ind and Ohlo stress, accurace at Ind. M. and S P. M. Speakers capaged, J. fadison Allen, for els.months, from May lat. Children Frogressire Lycoum lines as the same place at

Meetings are held and regular speaking in Old 1, Summit street, at 7½ P. M. All are invited so's Progressive Lyceum in the same place every A.M. A. A. Wheelock, Condictor; Mrs. A. A. nardiau.

of Progress meetings are hoday, at 10% a. m., and er

PROSPECTUS

RELIGIO-PHILOSOPHICAL JOURNAL

of our common humanity, and an advo-stice and interests of the people. at is published by S. S. Jungs: late the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

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of more sublime fruths than it was capable of receiving or unpreheding centuries ago, so should all subjects pass the salyzing crucible of acience and readys. A subject pass that half a which is a subject pass affair; governmental hile we stand about from all partisantsus, we shall not head to make our journal pittent in power for the advocacy of the control of the property of the property of the party apparently in the ministre are found in pistforms of party apparently in the ministre of the first party of A large space will be devoted to dyprimal Philosophy and communications from the inhabitants of the Sumer and.

nications are solicit d'from any and all who feel have a truta to unfold on any subject; our rigni-sing reserved to judge sohut sout or soil sot interes-

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SPIRIT LIKENESSES.

So little is known of the laws that govern the Artist kin-lis in the process of geodesing Spirit Like-messes, that it has come necessary to publish a penjhelt for the instruction of those destring porrains from the funer Life. The contract of the contract of the contract of the process with a special contract of the contract of the corona is likeness of a desired spirit. Explains the case of he many failures, heretofore nearplained—and aboves that he same will continue so long asypopole resists (gnormat of he laws preventing the beautiful phase of mediumship. By M. Milleon, Summer Land Artist. Sent for 25 cents. No. 24 wild. Milleon Summer Land Artist. Sent for 25 cents.

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CHICAGO, AUGUST 28, 1869.

VOL. VI.-NO.23

Literary Department.

For the Reliefo-Phi

For the Religo-Philosophics
THE FADING DREAM.
If MM. M. J. A. GRIMM.
My head is aching,
And my heart is breaking
With the time so long delayed;
When we shall meet
I ac communion sweet,
In the besity of love arrayed.

n the beauty or several Tis thus I pine * For the hight divine, Where with thes I've aften strayed; Where the fairy shipped, And the Subbower nymph tripped, And the sunbeam delily played.

I am looking still
With a subtle thrill,
To those fancy towering stee;
For the love-lit gleam,
And the flowers that seem,
But my soul in sadness weeps

For the towering height
That gleamed so bright,
Now gleams for other than me;
And the trailing vines
My spirit outwined,
tave doadened, e'en on the lea.

No thilling took
From that fairy nook,
Now greets with a subtle am
For the sunny beam
Has hid its gream,
And I must wait the while.

O yes. I live,
And my sad coal gives
The oft repeated strain;
Of tortured bliss
In willinghess,
To bear the burning Yet the morrow's light
Deans on my sight,
With a hope crown d glittering gem;
That the tide, ebbed low
With souls below,
But they soon mount op again;

While thus I sing.

While thus I sing.

The echoes ring.

With a glad, soul-filled refrain;

And n y being 's bleat

With a sweet calm rest.

FOR NY JOY HAN COME AGAIN.

IL. Grange Co., And.

STRANGE PHENOMENA.

From Human Nature

sains her Lite-Does she derive Nourishment from the Etiements of this Atmosphere.

Soon after my arrival in Wakes, I became-aware of the "Strange story from Carmarthenshire," from a paragraph in the Cambric Duily Leader, of Feb. 54, 1896; and I resolved on making an investigation of the case as soon as my engagements would permit. Accordingly, when I reactled Carmarthen, I first put myself in communication with the Rev. E. Jones Vicar of Llandhangel ar-Arth, in whose parish the farm of Lletherienudd is situated, and, where the girl, Sarah Jacops, lives with her parents, who are farmers. To my request to be permitted to examine the case in company with him, I roctived a very courteous reply, stating that he would meet me at the farm, of the morning that he would meet me at the farm, of the morning that he would meet me at the farm, of the morning that he would meet me at the farm, of the morning that he would meet me at the farm, after a walk of two miles farther. I lound the girl, Sarah Jacops, lying on her back in bed, in the bed room which her parents ecupy. The bed was covered with books and primpitets. I was much struck with the lottelingent and pleasing, aspect of her commensure. The face is round, the features small, sharp, and furthelingent looking, my benutiarly britan colont. The brow is smooth and rounded, indicating larce form, individually, eventuality, and comparison; but the side organs are also full, which gives the forehead more of a broad than harp appearance. After few preliminary questions, I proceeded to make an examination of her head. As near as I could measure, it is remarkably harmonlous in all regions, with tew exceptions. These are the organs of self-esteem and framess. The organs are sharp in development, in licating, much montal susceptibility and cerebral activity. The social and domestic propensities are full and harmonlous; she is energeic and coverageous in disposition; fruk and cerebral activity. The social and domestic propensities are full and harmonlous; she is energeic and c

temperature by being held in my warm hands. Though the muscles are much shrunk and flacid to the touch, yet she does not present an emaciated appearance. I could not perceive any artorial action in the wrists, with the exception of a slight nervous fluter, but, in the temples, there was more to be perceived. On a subsequent visit the pulse was distilied and regular, but not strong more vital seet was also apparent. Her face looks full and even healthy, and there is occasionally considerable fission her cheeks. The skin of the Leo feels rather hard and there is occasionally considerable fission her cheeks. The skin of the Leo feels rather hard and sired her beautiful to the same than the same to be quite active and under her control. She has the several times a day, each one lasting from three to four minutes. I saw her in one, she was apparently unconscious; her eyes were nearly saut, slight nervous tremor was visible in the head, and she breathed heavily. The eyes gradually opened and she looked up auddenly and stretched the muscles of her face as if waking from sleep. When in her normal state again her cheeks were more flushed than before.

I had heard some rumors of the history of the case—namely, that she had existed without food or deriak for a great length of time; on a different control of the parents for a great length of time; on the case—and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to-ski less and less, and took food for about two months, when she began to ski less and less, and took food for about two months, when she began to ski less and less and the she has not eaten anything at all. She does not even desire drink; her in she had been wet with a drop of water that moraling, the first time since the previous Monday week. No evacuations from the body are noticed; but it has becomes a question whether a little is not perceptible sometimes. Contrary to expectation the ablomen is not in a collapsed state, it is quite tull, and has the appearance of that of a person in health ground in the she and the she an helt. I feet conof imbibing vital magnetism with here; imorganisms that o'me in contact with here; imorganisms that o'me in contact with hy accident
seen this effected repeatedly, both by accident
the contact of the contact of the contact
trees, or the contact part of names and relatives, or the contact part of names and relatives, or the contact part of names and relatives, or the contact part of the contact
to patients of the formed that a younger
sister, a fair haired, warm blooded, full bodied
little girl, had been sleeping with Sarah recently, who had improved in health of late
This leads us to the means whereby she may
he restored to health, viz. vital magnetism

supplied by the laying on of hands and making passes down the body. I would recommend that a person of suitable bodily condition and temperament place his hands lightly on her chest, shoulders, hips, knees, and feet at different times, concentating his will in the act, so as to bring himself in sympathy with her state, and entertain the desire that he might be able to infusibenelt into her system. Then she might be subjected to measureft passes which would circulate the vital principle throughout the body, and thing into harmonious action that flaw of nerve aura which at present is almost entirely suspended in all parts of the body excepting the brain. These operations, however, should be conducted carefully, and under the superintendence of some responsible person. Nothing would do her greater layer than the subject ed to any influence or magnetic operations unsuitable to her case. As she progresses towards recovery, she might be exercised by gently manipulating and rubbing the muscular surfaces of the body. In fact, such treatment might be instituted at once, as by "it, vital magnetism could be influed into the body. Some newapaper writers have been very dated in their expressions towards the Rey. E. Jones, Viery of the partial, charging him with creduity and mental imbeelity. This is entirely gratuitous; he is a man of facts, and had great did the proper of the partial consenters of the surface of the present of the consenter of the properties. The she opposite type entirely. I had the pleasure of examining his leaf, it is a man of facts, and had great did to the consenter of the properties of the properties. The she opposite type entirely. I had the pleasure of examining his leaf, it is a man of facts, and had great did to the consenter of the properties of the consenter of the manipulation of the properties of the properties. The she opposite type entirely in the consenter of the consenter of the consenter of the manipulation of the properties of the consenter of the consenter of the consenter of the conse

PROF. C. F VARLEY. His Views on Spiritualism, Address the London Blalectical Society.

Mr. C. F. Varley, C. E., F. R. G. S., wrote the following letter to Mr. Dyte, the secretary of the London Dialectical Society, from Brest, Just before starting on board the Great Eastern with the French Atlantic Calle. the French Atlantic Cable.

"ELEETWOOD HOUSE, BECKENHAM, KENT,
June 16th, 1869.

with the French Atlantic Cable.

"ELERTWOOD House, BECKERHIM, KENT, June 16th, 1869.

My DEAR Str.—Last Myrlly week I witnessed at a seance a phanomenon which is new to me. Tar te were nune latine and gentle men present. The genee was held in a private house, the residence of an eagin er, in a room unbardened with an excess of furnature, and with sufficient light to earlie ut to light point with sufficient light to earlie ut to distinguish the features of all present, the light being furnished by astreet kamp outsile, as well as by the twisight, the two winds as being unovered either, by binds or shutters.

The medium present was Mr. D. D. Home. The company consisted of the son of an earl of considerable, talents, three civil engineers, including myself, a private gentleman, and four ladies, two of whom are well known for their ability. Two of the company were skeptics receiving the r first lesson.

The usual phenomens took place, such as the raising of the table bodily from the deor, the tilling of it in various directions, and pushing us ab not the room, mental questions being answered by rape, to the great sationshament of the novices, one of whom was properly very sharp in demanding proof and making close scrullay.

Opposite one of the balles and about twelve inches from the nearest build, there was lying by the content of the ladies are the positions of the ladies proceed one of an opposite side of the table to the bottle. One of the engueers and one of the ladies present possessed the power of seeing what Reicheebach culls the fixnes from magnetic poles, and these two saw a pyramid of light over the scented bottle, whilst two others, endowed with clairvoyant vision of a deeper kind, as we hand. I am unable to see these appearances except upon very rare occasions, and, in this instance sow nothing of them.

Shortly after these phonomena had been described to the rest of us, the scent-bottle began to rock very rapidly, producing much noice, and making about eight or r thoust per second for about half a minu

two of us were repeatedly called to order by rans, and told to engage in light conversation till the phenomena commenced. This is the reason why, more especially with weak usedia, some scientific men have failed to get any satis-factory results, where less active people succeed with ease.

reason why, more especially with weak media, some scientific men have failed to get any satisfactory results, where less active people succeed with ease.

The spiritual beings who produce the physical phenomena seem in almost all cyss to be very limited in intelligence, generally more so than any the human beings present. With the clairroyant phenomena, especially, where the medium is capable of being entranced by the unseen intelligence, themselves, the activity of the brains of those present does not impele, the manifestations, at lesst as far as my experience goes. Through the latter sources of communications, one is frequently enabled to converse with intelligences, spirits, or whatever you like to call them, whose knowledge is in advance of our own on imany points.

The process of dying does not seem to add to the intelligence of an individual, so far as I have been able to observe. It seems to be merely a change of state, Superstition seems to reign on the other side of the grave as much as on this, and appears to be as difficult to eradicate as here.

There is one more point to which I should like to draw your attention of the society, and it is which all of these who may be called 'rational' mediums concur, namely, that a sudden violent death is very prejudicial to an individual at in the next life. Such a man is nearer in condition to material bobligs than those who die a gradual natural death, and when his swission is of so low a charactier that he is maliciously included, he is much more able to influence prejudically those on earth than those who dies a mature. Such beings seem to derive great pleasure in other hands of the subject will lead to the subject of the content of the subject will end to the subject of the content of the subject will end to the subject of the content of the subject will end to the subject of the content of the subject will end to the subject of the content of the subject of the conten

their own low nature, the weak moded being their chief victums.

While the committe are undecided in their opinious about the physical phenomens, which are but the very fobtstool of the subject, it is out of place to say much of the uses of Spiritualism. One, important Yanc' you may learn by questioning the witnesses—namely, that all who have been gradually coming into communication with their departed friends, have bit, by bit, lost the lear of death. M sny, in fact, look forward to it as to promotion. The teachings already received from the higher spirits have many of them been left unrecorded, but some of them will be found in the higher spirits have many of them been left unrecorded, but some of them will be found in the higher spirits have many of those been left unrecorded, but some of them will be found in the higher spirits have many of them been left unrecorded, but some of them will be found in the higher spirits have many of them be sundress of volumes puthished during the last twenty years. The books are obtain able in London and, so for as I know, at the library of Mr. Bures, 15 Southampton-row, Boomsbury-square. Of the English works, that by Mrs. and Professor de Morgau is about the best.

Before concluding, I wish again to impress

by Mrs. and Professor de Morgan is about the best.

Before concluding, I wish again to impress upon the committee and all Spiritualists than no one should rely upon his own evidence as conclusive, unless supported by collateral testimony. It was for this reason that when before you I cited chiefly those cases in which the same information had been communifact to me, and to others at a distance from me, at the same time, neither of us expecting the messages delivered. I omitted many of the mirre, striking cases not so corroborated by others. I hope that Spiritualists will not object to my stating, that as a body, I think them far too creditions.

What is wanted at the present time is that those natiles and gentleman who have alle time and ability to investigate should combine, affiliation, the same perseverance that characterizes the investigators of matural pubosophy, smaking it a rule to accept nothing as true util denial behale to see the same perseverance that characterizes the investigators of matural pubosophy, smaking it a rule to accept nothing as true util denial be-

vestigators of natural publishments with results of the natural publishments, smaking it a rule to accept nothing as true until denial becomes impossible.

In my opinion it is a grievous Piy-that so much attention is given to fiction, and so little to the truths which are being revealed by astronomy, geology, chemistry and natural philosophy generally. Those studies reveal truths before which the interest of the greatest decion pales. Were children taught mire of these interesting facts, and less of fistion, superstition would find fewer dups to the great moral progress of the world.

I am, my dear sir, very

au, my dear sir, very truly yours C. F. VARLEY."

THE CLERGYMAN,

The Little Brown Church Opposite, and What I Heard.

BY MRS. M. S SIERMAN.

The smooth, well-fed, well-dressed clergyman who entered the little brown church opposite, carried upon the external nothing by which a sinure or grace than any other man; but wait vill the deep tone of the bell in the belief, hat healed his devoted followers to the sanctym, and listen as he addresses the Lord Gold fall solema prayer. He tells God he has done many things he ought not to have done, which Las a true slaner, slacerely believe; and if God had dealt justly with him, and his followers, they would be in ceaseless tocments, but thanks be to His holy name, an atonement has been made, etc. Satisfied that he has once more pleased his Jod, he complecently statedown and the followers say, Amen.

Then came the sermon; but where the point came in, I failed to see. It was about God in the flesh and dying for sinful man, and God's anger with His children, and such secretyped twaddle, not worth repeating. I waited to ask him how he knew so much about God's feelings; but remembered that he was one of God's chosen vessels, and he ought to know.

bered that he was one of God's chosen vessels, and he ought to know.

But my slindt tature would not rest; it asked how God could live in the flesh and die, and then rise again, for how could the dead raise the dead? And I looked at the manso hedged about in theological darkness, and securely locked within the Iron walls of self love and egotism, and my soul exclaimed,—"Satisfied, deluded mortal, your God is an outgrowth of yourself, no beling more—you have not the faintest conception of loving Father God; and you close your eyes to the light that is shining to brightly around you, and hug to yourself the mustly creeds of man's fashioning, and ignore the great, grand Scripture, whose every leaf is written by God's loving singer, full of spirit pure and true. "If ignorance is biles, is it folly to be wise?" I can not think so in this day and generation. The morning services ended, the saint to pressent out into the sunny embrace of smiling Mother Nature; the sinner to marvel at what he had heard, the saint to persue his old way shrifting his eyes to the light divine and hugging his purse of gold, the price of his intellectual (?) labors.

Sacramento, Cal.

Correspondence in Brief.

U. S. Hamilton, or Beloit, Wis., says:

For the sake of a correction I drop this note, to enable you, to change an item in your excellent persons of the same of the same and the same and the same and the same and the same officers for the coming you to be say many and an earnest zeal that presages work. We do not have speaking were y Subsain, but Miss Edma Rutty, of Dayton, Wis., is no be with us the 15th and 22. She is a lady of chance, and a fine transe singer and speaker.

John S. Tadams, of Hartford, Pennsylvanis, writes as follows:

Thave been realing your Jongwah, July Red.:

subscriber.

Enclosed you will please find \$3.90, for which send me the Jordan at solong as you'ven afford to. The article from our Brother Honry T. Child, M. D., Philadelphia, as "Recognition of Spirits Hereafter," is a grand good a riche. From such articles great good will youne.

F. Grasmuck writing from Weston.

F. Grasmuck writing from says:

The Journal is dolar a good work, and we will do our utmost to saffain it.
Our cause is making earnable inroals on the doctrines of the churchea. Witness the following lines I heard sung at the Methodist 8. S., yesterday, viz.

"There it be something in heaven for children to do,
None are idle in that blossed land; There'll be loves for the heart, there'll be thoughts for the mind.
And employment for each little hand.

There'll be lessons to learn of the wisdom of God, As they wander the green meadows o'er, And they'll have for their teachers in that blessed abode All the good that have gone there before.

There'll be errands of love from the man-

I was overly yed to, find so much Spiritualism in the church, and delighted to find the wong a great favorite with the little ones, who shout for it on every occasion, and and it with great gusto. That the great work goes on; thus they unconsclosely spread it. Soon they will fall in with the current, and then our faith will triuppy.

Miss Jane M. Stevens writing from Libertyville,

Illinois, says:
Knowing that you are ever interested in the advancement of truit, from whatever source, I venture to perf you a few items and thoughts relative to our condition here in L.
A beautiful Union Caurch was erected fare last

to per you a 15w toms and thoughts relative to our condition here in 1.

A beautiful Unio Guurch was erected here last season by the people, who as a class are characterized by intelligence morality, enterprise and comparative wealth. There is not little of the Orthodox element here, the presiding sentiment being more liberal and progressive, still, not sufficiently active to austain joily at long intervals) other speakers than those located here by the Methodist Conference. Their meetings are usually attended with gradient and progressive and the study one of them not being along arowed, "That tough one of them not be given as a constant of along the control of the contro

137 The Pope manifests great grief at his brer's death, and the day after he received news, performed the devotion of ascending Holy Stairs on his knees for the benefit of soul of the decessed.

Mrs. Mary S. Manulog has been appointed by the Selectmen of Pittsfield, Mass, as Town Liquor Agent, at a salary of \$170 per year.

Pacific Department.

BT..... BENJAMIN TO

An Expose of Spiritualism.

Within the short life of Spiritualism, numbering only twenty-one years, many an individual has songht wealth, renown or the applause and approbation of the sectarian world, by attempting to bring to light what they suppose to be the fraud and tricks of Spiritualism; but somehow or other, Spiritualism is a subject that does not expose good, hence the failure of all the knowing ones that have attempted it. Within the last year, the tying and untying of mediums has been one of the most prominent features of the phenomena that has been presented to the people of Organ, consequently it must be exposed or the people would be carried sway with it.

away with it.

There was a certain character not very widely known to fame, who of late had been engaged in driving an exceedingly large or around the country, exhibiting him at so much per head, moved by his great philiasthropy for mankind, felt called upon to make a show of himself for the benefit of the public at large and to the dip omforture of all Spiritualitist. Hence he got off some faming handbills, stating that on a certain evening at Ore Fino Hall, he would demonstrate that all replit tying and natying was a trick, by submitting to be tied in the same manner, and untying himself before the audience.

same manner, and untying himsen before the austience.

Accordingly, when the drowd came together, a committee was appointed who tied this wonderful necro mancer most securely. Presto change! but it would not change nor would the ropes slip, and after struggling a long time to free himself, and finding it impossible, he give up in despair and begged the committee to release him. Our Orthodox friends that went there in high glee, expecting to see Spiritualism exposed, went away sadly disappointed, minus their half dollar, and we hope wiser neonle.

pointed, minus teer nair doing, and we nope water people. Should any one else undertake to expose Spiritu-alism, we would advise him not to strempt it unless he teels sore that he can accomplish it. "And let him that thinketh he standeth, take heed lest he fall."

he teels aure that are can thereby take heed lest he fall."

Dr. Scudder.

Dr. Scudder.

The Rev. Dr. Scudder, of Sun Francisco, is saily troubled with periodical attacks of freuzy on account of Spiritualism.

When acted with one of these monomaniacal tarns, he is sure to give vent to a large smount of theological bile of the most acrid character, in the form of a sermon againts Spiritualism.

In a discourse of this kind not long since, he remarked that this horrid doctrine of Devils that was making havee in the land, must be put down; and if the cold act to the put down is any other way, it must be put down by the point of the bayonet in blood. Poor old Dr. Scodder, how we pity him!

Theology dies hard, but die it must: there is no power showe or below that can save it. It has the dry rot-in its bones. To quote Poliock:

"Soon its dying groans will fill the land,
Its tunefal numbers filled."

That speech of the Reverend Doctor, shows plainly that if theologians had the power, the fires of Smithfield would we kindled again, and martyre by the thousand would be called for. But no one need beafad of these snaring hounds of Theology, for they are old and decripit. Public opinion has robbed them of their teeth, and all they can do is to war! It is their nature, let them take what little comfort they can.

The Reverend Doctor had better go back again as Missionary to iodia, for his preaching would be far better adapted to its moral and civil condition, than that of America, over which floats that grand old far, the Stars and Stripes. Our fathers bathed that fing in their blood to secure civil liberty, and should it ever prove necessary, their soos will do the same to secure liberty of conclience.

When we hear such boastful threats made by theologicus, we can not help being advased. We would just like to see them marshal their ranks once, and compare numbers with the liberal mind-depended the same with same, nor ever dare open their mouths sgain.

"All houses are baunted houses
Wherein men have lived and died."

Wherein men have lived and died."

A friend of ones in this city (Portland), not very jong since, paid a raist to Paget Sound, and while there, he head of a hannted house a few miles distant, and having a coriosity to investigate the matter, he paid the house a visit, and learned from the family, the circumstances concerning the ghostly visitant. The family consisted of a man, his wife and two little boys. The first lifeications of anything unnatural, were strange noises around the house, and the appearance of a female dressed in white, waiking at night in the boys' sleeping room, starting them by her sadden and uncermousos appearance, and as suddenly and unaccountably taking her departure without the opening or shutting of doors.

taking her departure without the opening or shutting of doors.

The family being of the Catholic persuasion, the
pricat was sent for, to come and exorcise the Davil,
and put to rest the night walker.

He went through the usual cremonies for such
occasions, and wound up by praying/door and well,
and finally to make the matter doubtly sure, he determined to rem in during the night. Searcely had
he retired to rest in an upper room, when the ghostly visitant, not having the fear of the priesthood
before its eyes, bounced the priest not of his bed
on to the floor. He rose quickly as pessible, and returned to his bed, and with a firm grap upon the
bed clothes, thought binnelf secure. But he had
not long to enjoy his security, for instantly, out he
came again upon the floor. Fleding himself, priestly robes and all, no match for the ghost, he cowardlike retreated from the field, leaving the given to
enjoy its victory.

A certain young man, living some little distance away, on hearing of the affair, went to the house and said be would dely all the spirit of the other world or this, to distarch his simmers. Being invited so to do, he retired to rest in the room previously occupied by the priest; and to his atter sationisment, as soon-se he weeks bed, the fermium at the room, and even the bed he occupied, complemed dancing around the room, as though they were in high size. His courage falled him, and calling for assistance, the lady of the house went up and requested the ghost to dealth; and it did so.

A thorough investigation of the affair proved the whole family to be good seeing mediams, also able to get communications in various ways. And thus he work of the spiritual, world, goes on, proving beyond a doubt of their power to communicate to

those still in earth-life, and oftentialing more unaided by the inhabitant

ing more unalded by the inhabitants of this worl
than in any other manner.

With such circumstances constantly occuring before the world, how many there are that shut their
eyes, and boldly declare that there is nothing in it,
that it is all cheet, fraud and deception at best, or
if there is anything in it, it is the Devil's work.

Poor blind bate, they are in the condition of the
man, who shuts his eyes at indiday, and awore that
the sun did not shine.

The Bostenm.

PURGATORY.

A Lecture Delivered by N. Frank White at Concert Hall, Philadelphia, Peb. 14, 1860

ally reported by Henry T. Child, M. D.

(Phocographically reported by Heary T. Lane, a. b.)

While the devotees of religion have gone to
the extreme, in their readiness to adapt themselven by belief which their acknowledged,
here has been an evident disposition on the,
part of the free thinkers, to go to it e extreme in
the other direction.

While the one has endorsed the dogmas without any regard to their abundity, trusting to
the mantle of mystery to hide the defects, the
others without hesitation have put them aside
as unworthy of consideration.

While the latter course may be exceedingly
sensible with a great majority of beliefs presented by the religious word to-day. If cannot but
think that a middle curse with some of these
beliefs would be more proper,—not that the belief as presented is worthy of much consideration, but be cause there may be underlying it, a
truth which would be beneficial to the world at
large.

Every hour of thought tends more and more
to convince me that underlying all beliefs, there
are beautiful truths, and truths which while we
are compelled to reject them as presented by the
expounders of these beliefs, yet when properly
investigated would assist us materially to the
Catholic church, which is scouted at by the
Protestant church to day as absurd in the extreme, I propose to lowle at this afternoon. I
refer to the stale intermediate between heaven
and hell; called purgatory. It is common for
doctors of divinity, men of high sounding titles,
with the lesser rabble to say if Blanche and
sweet heart," who follow them, as well as the
mass who sceph from them without consideration the dogmas they ofter, to talk loudly and
flippantly of this belief, which they declare to
be only worshy of their contempt and ridcule.

But Protestant divines are not by any means
infallible, and in this case, they seem to have
overlooked the fact, for fact it is, that underlying this belief is struth so plainly stamped upon
the pages of Divine revealation, that underlying this belief is truth so plainly stamped upon
the pages

this belief, in purgatory, to go back to the old Brahainside religion, where this belief in purgatory originated, and from which, it is evident that counties other thoughts in this direction originated, and from which, it is evident that counties other thoughts in this direction originated. The Brahmin, I present as representing the first religion of which we have any record. Wrapped in sectuasion from all that could direct his mind from the study of God, he soon discovered the fact manifested in nature, and recognized in his own individual experience, that thrugh suffering comes knowledge and through knowledge purity. Thus the grand foundation of a glorious truit was before hin, and upon it he commenced to build the temple of his belief. It is not at all strange that this temple had may rough, absurd and useless angles then, and that in the experiences of the conturnes since, through all which this temple, then started, has been growing up, there have been added many things which are neither useful nor organized. The great fundamental idea was correct, and upon it the Brahmin commenced to build his temple, but, through the Ignorance natural to his condition, he could not understand what brought about these things, but he recognized that through prief and sorrow came purification. He naturally believed that spirit was good and matter was evil, and adopted the idea that through the conflict with matter, the spirit shadly became progressed, and so he started with this truth as a foundation, and drifted onward into the grand mistake of working continually for matter present modification and future an nibilation.

The great error—of these religionists was, that they did not recognize the mission of the spirit, and the Catholic charter has gue so far as to declare the possibility of the mitgation of the sufferings by prayers, and they have found in this, a means of falling the coffers of the treasury of the church. In this case, wealth was more important than goodness, and the wicked mu, who possessed this, had a me

Going out, then, to this understandable book of Nature, we see stamped upon it, in incrassable characters, the uses of punishment. We see on every side, laws in operation, and these laws are necessary for the unfoldment of higher good. Being finite, of course, we cannot fully comprehend those do not soils expand, that expansion being a necessity for our happiness.

Whenever we come in agrolar contact with these laws, we feel their opposing forces, bringing us suffering, pain, agony, and not because the law is offended at as, but because the punishment is an absolute necessity of that contact. Punishm int is not only the means through which we arrive at a comprehension of these laws, but the very best plan to teach us to bring ourselves into proper relations to them, and thus adapt ourselves to the law, whatever it may be, so that we may receive the benefits and except the penaltics. For instance, the lamp blaze brings such a cheerful light, and gives to the child each night, such stores of pleasure, also such pain as every-child knows if they place the hand in it. Thus water is very refreshing—essential to life hump long it hall suffer, occupy into the cause either the lamp or the water have certain fixed and immutable laws and movements, and because all angular contact with these laws are recognized—a punishment whose mission it is to cleavate and advance man, so that he cannot fall to come to a comprehension of the laws, and by this means men arrive at a comprehension of the laws, and by this means men arrive at a comprehension of the laws. And by this means men arrive at a comprehension of the laws and heart and he recessities of purgator, of the soul.

Reading from that great page of Revelation.—from that mighty text book of navelations.

uses and the necessities of purgator, so for the soul.

Reading from that great page of Revelation,—from that Word of God in which there can be no mistake,—from that mighty text book of nature which furnishes to the simplest minds a feast that will satisfy every one, there stands upon its pages the fact of the existence, the necessities and uses of these purgatories of the soul, so plainly are they enstamped upon lix pages that there is no chance of mistake, there is no necessity for any timity doctor to bring them to the light.

So far I have only scoken of hives a samplify.

them to the light.

So far I have only spoken of these as applicable to the carth, allowing this life to be continuous, and one of progress, which most intelligent men to day admit, the regument for the necessity of purgatories here spo less equally as well for the future, for the necessities of the soul in the future will be the same. It must there as here come in angular contact with law—it must there as here receive the pundshment which is a secessity of that contact. There is no necessity, then, for any argument in support of purgatories in the future, the necessities of the purgatories in the present being acknowledged. We don't he state to declare that the Catuolic idea of purgatory, when presented from a broad unsectarian basis, is as far superior to the Protestant idea of the foture, as the light of the non-disparation of the foture, as the light of the non-disparation of the foture, as the light of the non-disparation of the foture, as the light of the non-disparation of the foture, as the light of the non-disparation of the foture, as the light of the non-disparation of the foture of the non-disparation of the foture, and the non-disparation of the no

with law, a punishment whose sole mission is to elevate and advance the individual, a purgatory that brings purification which is continuous and eternal.

What intelligent mind is there? What soul throwing saide all prejudice can tail to recognize the utter uselessness of the common idea of heaven and hel? What soul can fail to see these sublime necessities and uses of purgatory? It is enough to condemn between or hell, that they are fixed position, from which there is no change, no escape. Purgatory is a school in which the soul may learn that which is necessary for its growth, where pais briegs pleasure, and suffering and torture become ladder rounds on which we ascend to the sublime helghts of wisdom and goodness.

The purgatories of this life are continually portlying our souls of their ligabrance and error. How beautifully are these manifestations evidenced in the experiences of a little child who is passing through purgatories innumerable,—bruised shead, jumed fingers, broken bones,—scales and bruises,—become daily tornaents through we have the child earns some new and valuabler way. Through many a paping fail to the content of the content of the part of the part of the part of the relation to the round of the part of the content of the part of the par

ness, whose goodness you could comprehend only through the sufferings of the purgatories through which you have passed.

Looking back from the bright Celestial World, and down through the dark shades of earth, seeing the suffering and agony that is there, one would feel unhappy,—did you not recognize the necessity of that suffering and that corrow; but knowing that the soul back of the suffering and the "Rachel, is mourning and will not be comforted," will come out of that purgatory of sorrow, benefit and made stronger as well as better. Then while there is sympathy for the present suffering, there is a larger rejoicing for the inture joy.

Looking these of the present suffering, there is a larger rejoicing for the inture

Looking, theo, as the poor, despairing child of shame, who wrapped about as with a burning dame of passion, knowing that she is clinging to wice and crime, we can not but feel out of those puggatories she will come, and from those mountain heights above, there is no word of complaint over these sufferings of earth. Bitter and dreadful must be the draught that this soul must drink; but this terrible purgatory even had its uses, and this soul will recognize them after they have passed through them, and come forth into the grander light.

Coming, then, to this composition, of the

drink; but this terrible purgatory even had its uses, and this soul will recognize them after they have passed through them, and come forth into the grander light.

Coming, then, to this compehension of the processity and uses of punishment, we come to understand to some extent, the sublimity of the beautiful-tides underlying rule belief of the necessity for purgatories both here and hereafter. Purgatories are then seen to be for the advancement of the soul; they are the means through which it will ascend the sublime mountain heights of the Eternal World, realizing the fact, after it has passed through them, of the necessity of alternate valleys of sorrow and agony—realizing the fact that only after these valleys, the succeeding mountain summits could have bee. When the soul comes to a comprehension of this fact, there is opened to it a new iffic, and from this life, the soul finds seich a beauty, such a harmony that in the realization of the Divine completeness, it lorgets all ties pain, and finds its happiness increased a thousand fold, when it comes out into the stunshine that illuminates the mountain of the Celestial World, and even while grouping through these dense vales of darkness, and while graaning in the sorrow that sweeps through those vales will be blessed with a sparkling sea of, brilliant light; illuminating the summits of these mountains with a beauty indescribe. If grand and gloriouss Nome less intense will be the desire of the soul, to grow out of that darkness, recognizing its necessity from having caught as glimpse of the light, it cannot go back.

Recognizing these grand truths, there will be no room for selfishness, and thus laboring, thus rejoicing, humanity will rapidly advance, rejecting the absurd theories that for long ages nave diagraced religion. Then we shall not hear attributes accorded to Deity which are abhorment and hateful in man. Pride and hatered will be seen earnest and noble soul-labor, through with its hells, lite the heavens of the Sternal, will give forth more joy, beca

ned existence.

By some strange injutctious mores
Like a panoramic chang.
Wals and faces all have sulabed,
And my vision's refer rang.
Seas upon a treveled highway
Over which a saightly throng,
Singing mereful walls of servor
With light hearted by and song
Like an ocean harry log current,
Sweep tumultuouly sings.

All the weary way beguilled.

And that mother heart adorating
The whole world forgets bridge,
Itsaping treasures all about it,
Watching that it be not tried.

As a cherished flower is shielded,
Guarded from the gale and frest,
Strengthishing wind; nor langthing sum
Novettf shielered path has crossed,
By to ware of care source
Has its bark of life been tossed.

L.ud and wild her wails of angul And her heart with grief is sor Bitter, bitter, was that leason That its quivering fibres tore; But that mother heart is growing As it never grew before.

As it mover grew before.

In that highway throng another
Hope elated, trips along.

By no cloud his soul is shaded
dight the measures of hisapong.
In prosperity, the castles
He is building, all of Joy.
Broad of base, sublimely fowaries
Yat like morning's glitterflog, it
Yat like water pay deskip.

That the early rays destoy. New tripology, ever single, Building ever on the air, Strices gaining slit his castles, Besuit's brightest impress has. In a monost sail has venished, weps away by 'so life, Just and chaotic ratio Stories as helps as soil aghest, Statism of hope like ray less pick of worther thought of the strip Statism of hope like ray less pick Worthless all about him gas.

By the lesson it has brought.

By that terrs of highway waltzing,
Carriess feel go waltzing by,
Ligo all matical with heapher,
Pleasure agarking in each eys,
Murth its mercy changes friends.

Till its echoes fill the air,
Lasting never point for sorro
Never room for brouding neve,
All those glowing fees wear.

Ever at its altars bowed.
Whirls into's dark deep valley
And pollution's turbid atrea:
Blowly, slowly rises round her
Till the clearer crystal glear
Of the purer springs of please
Like a half forgotion dream

Like shalf forgotice dream, give to be a dread, a torture, And a face consuming fame. Burns within the inner deather. Of this heaver of sin and share focus and insuri all around her, food-comming fires within, Through the face page of torture. Through the aguate of sin, Do the deepent, trust lesson Of these anguish'd see begin.

Or that anguint a sour segin.

Longing amid the flam a of pass!

For the cooler clearer springs,
Soul desires intense and earner,
Grow to be like angel spings.
And that angulabled sogi actes
From its purgatory pains,
Riese from the flames of passion.
Breaks its soul debasing chail
Longies behind the shaded plan
Longies behind the shaded plan

Leave behief the shaded plans
to that living, sweeping current
With its uttered yor and pain,
But repriest the older story.
Acted o'er and o'er agata;
Whelier carred by mainted Brish
On his alter's secred shrine,
Woren sacer its morthsh biggend,
Or in nature's word drine;
God's own inagonar pisholy utter
Sacrifice, shrink, its of the secred shrine;
Sacrifice, shrink, its of the secred shrine;
Sacrifice, shrink, its of the secred shrink,
Sacrifice, shrink, its of the shrink, its of the secred shrink,
Sacrifice, shrink, its of the shrink, its of t

Original Essays.

INDIANA.

ediumistic and Itinerant Life—Flo-Mud—The Convention at Indianap ils, &c.

Med-The Convention at Indianapalis, &c.

BY DR. J. K. BAILEY.

A trip through the mud in a time of flood,—
torrents of rain falling nearly every day, for
over a month—upon (water beneath the surface
of) such roads as are found in a large portion of
loidana, I think, will take much of the starch of
enthusiasmbat of any who participate in the
hardships of 'the soft and nasty deep]" mud of
Allen, Wells, Jay, Blackford, 'Delaware, Hancock, Tipton and other counties. 'Bless the
Pikes" of Henry, Marion, Howard and other
counties, is sure to find off repeated ejuculation
from the warry, worn and bruised traveler
through the wood and over "Crossway," though
bearing a "mission" freighted with golden
truths and divine usefulness.

This deponent testifies of that which he hath
seen and fell, but notwithstarding the "smear"
of above indicated conditions, there is a bright,
pleasant and remuerative side to the experiences of even such a trip. The conaciousness
of instrumentality in relieving distress and suffering, of either body or mind, is a glorious compensation to the soul imbued with the aspirations
and sympathies isflowing from angel hearts, and
outiflowing to a suffering world of humanity.
To bask in the golden rays, though only feebly
reflected, of the spirit of the precepts taught and
practiced by the humble Nazarene, is, Indeed, a
baptism of the Holy Ghost; a treasure imperlabele. To de such a life, is to build the "temple of greatness;" the house of soul life, upon
he rock of truthfulness, faithfulness and everlasting glory.

But the body must be cared for, wife and

ple of greatness; the house of soul life, upon he rock of truthfulness, faithfulness and everlasting glory.

But the body must be cared for, wife and babies fed and clothed, housed and warmed; not only by and through those elements, but, also as to material physical needs. Would to heaven that I could say as much for the realization of pecuniary compensation as for that of the heart. Oh, when will the time come wherein humanity will as willingly and justly pecuniarily remunerate the truthful, faithful teacher, physician, medium, as is now ungrudgingly done to and by nearly every other phase of human interchange of commodities, services or time? Oh, pe skeptical, uncharitable, envious scandal dealing, criticising men and women, ye who seldom do that which will strengthen, build up and encourage the mediums and workers; ye who wring your hands in apparent glee over a scandal; ye who search so industriously for a fliw; ye have been search and search and sector of the finding of rubies, perifs and diamonds of worth in each and every mortal worker and secker after truth and goodness for self and humanity. Do this, and better, nobler, purer results will flow on every hand and to each and all.

I sometimes think it hard to decide which side

manity. Do this, and better, nobler, purer results will flow on every hand and to each and ail.

I sometimes think it hard to decide which side of the scale is heaviest laden; for the beam is continually changing, each end alterdately up or down, according as the emotions are electrified by the vibratory emanations from the surroundings, of hate, envy, jealousy, scandal and "all uncharitableness;" or of confidence, appreciation, justice and treating love. Who that is, or has beeb a medium, but has experienced these changing emotions, as the result of dispensed charity and justice or their opposites; and who that can declare (aside from the glorious consideration of the fruit only to be realized in the Summer Land), that mediumistic life is enviable or desirable? When looking from the standpoint of worldly consideration alone, I unhelitatingly affirm that the mediumistic itinerant is a piteous and unenviable being.

I have preched the gospel of truth, as I understand it, and healed the sick, body and epirit, recording as opportunity and conditions have favored, at various points in my journey through the coubtles above indicated. Hope that only good is the result.

I attended the recent convention of the State Association of Spiritualists of Indians, held in the city of Indianspolis last week and closing on Bunday last. A fair attendance from the State at large, was mainfest. But few noted speakers were present, and while the convention would

3

be considered (by "old stagers") as somewhat primitive and preponderately given to phenomenal Spiritualism, yet it was a decided auccess for the cause. Important among the results, is the identification with us, of such men as Judge David McDowell, of the U.S. District Court; Dr. Bland and lady, of the North Western Former and Ladice Friend; and Rev. Z. B. Taylor, associate editor—of those publications, and a Methodst clergyman of twenty year's standing. But you will be favored with a report of the doings of the convention from Brother T. D. Wilson, whose efficiency, urbanity and faithfulness, as Secretary of the Association, is so patent to all in attendance.

On Synday forenoon, I attended the meeting of the Unitarians at the Assdemy of Music. Rev. Henry Blanchard is pastor, and treated his congregation to one of the ablest and finest discourses it has been my lot to listen to. He is polished, cultured and highly elequent. He preached as good Spiritualism as we have, so far as he went; and even mentioned a communication he had lately received from the other world. This subject was the "irrepressible conflict" of religious deas. Way not be true to his evident faith, and proclaim himself what he really let be considered fly " old stayers ") as somewhat

June 24th, 1869.

For the Religio-Philosophical Journ The Children's Progressive Lyceum.

This institution, acknowledged by all as a movement in the right direction, with all of its beauties, attractions and advantages, does not fill the gap, yet so wide, in the lines of our army

fill the gap, yet so wide, in the lines of our army of reform.

It is not the purpose of this article to weaken the confidence of any in this heaven born plan of inculcatin, better deas of life, present and future, but to point out wherein it 'falls short of its noble purpose and the hopes of its inspired projectors. For he it known that this deponent has, from its first effort in New York city to the present day, advocated, and as opportunity presented, worked with and for the Lyceum.

The most potent cause of whatever failure attends the movement, is the demand of its prominent apostles for a rigid adherence to every feature of its claborate system. No innovation of any formula or emblem can be tolerated, Every flag, target, badge and exercise must conform to the system. And why should it, forsooth? Did not Brother Davis see this identical arrangement in actual exemplification in the Spirit Spheres?

True; but flags, silk and paraphernalia do not

Spirit Spheres?

True; but flags, silk and paraphernalia do not cost much, perbaps, in that lan! of flowers and will-woven fabrics. To come directly to the point, only in large villages of cities can this system be carried out. In the country where population is sparse and children few, this system is utterly impracticable. And if one or more caraest sours attempt to rectify the plan, so as to have a Sunday gathering of children for the purpose of inculcating correct ideas of life and its duties, relations and needs, other faint hearted Spiritualists raise the cry, "Innovation, traitor to, our Lyceum system—we will have traitor to our Lyceum system we will have nothing if we can not have the exact system th

traitor to, our Lyceum system—we will have nothing if we can not have the exact system the angels have presented us, through the Ser of Poughkeepsie,—nothing but the Children's Progressive Lyceum." Any attempt to simplify or in any manner improve the exercises, paraphernals or manual, is met with a united front of the shiftid sticklers for the system.

This is simply old theological dogmatism and authority re-vamped; and this spirit must be banished from our fold, ere we can make that progress in a proper culture of the young, that truth and human interest demands.

And Spiritualists must wike up to the necessities of the hour upon, this subject. While we are tearing away the bands of a laise education—the legitimate fruit af a false theology—our children are still being taught their errors, while they in turn will find bands of ino upon their consclousness of right and duty. Shall we sit supinely and permit this netarious work of dark error to go on? Nay, nay! Unshackled from the terrorisms of a "damnation" religion, let us not be so false to duty as to omit some kind of gathering each Sunday, for the benefit, instruction and development of both body and mind,—the culture in the graces of posture, gesture, movement and carriage of body; of acute ness, method, scope and intelligence of mind—a higher and better understanding of religion or the laws of life.

If to do this, involves the necessity of a devia-

the laws of life.

If to do this, involves the necessity of a deviation from Brother Davis system,—then deviate. If improvements upon that plan can be made—if the manual can be bettered, then let it be done. Let anything be done that will insure work and its consequent influences upon the young and old, for the better—that will' educate more in harmony with mature, and prejent the reception of false theories, because filling the mind with higher and better truths, leaving no room or conportunity for theological Sunday room or opportunity for theological Sunday school stuffing.

Any individual who stands in the way of this Any instruments of the country of th

true S iritualist, with enlarged viaton and exalt-de sense of duty and right, will.

Let Lyceums be established everywhere, with or without parapheroalis, literal Stem of groups, &c. Let the old and young participate as instructors and instructed, and a few short. nths will give evidence of the good that all

general and collective progress? Give us improvement, enlarged understanding and conse provement, enlarged un quent possibilities ities; and we will not stop to en t means or whose system. Action uire by what m nward !

PROGRESS

Philadelphia Department.

ВҮ..... Н. Т. СИП.В, М. В

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Life.-NUMBER 3.

Which is Most Powerful, Spirit or Matter, and How do They Act?

Which is Most Powerful,—Spirit or Matter, and How do They Act!

Among the beautiful lessons of Nature, a very interesting one is to be found in the fact that the softer tissues invariably wear away those which are harder, and apparently more enduring. Thus the dust of the diamond is used by the lapidary to cut and polish the solid stone. The machinest finds that the brass bash cuts the hard steel journal, and constant dropping wears away the hardest rock. But this fact is more strikingly illustrated in the beautiful domains of life, where the softer tissue always make their impression upon those which are harder. The little moss and lichen, upon the hard rock, burrows out its nest, and with its tender and delicate fibrils, penetrates the colid stone. There is a plant which grows upon the walls of old ruins, and sometimes of buildings that are less ancient, that pushes its delicate roots into the pores of the stone, and causes it to crumble and decay.

of the stone, and causes it to crumos and de-cay.

In the animal kingdom, the softer itsues usually wear away the bones, even the soft and delicate tissue of the brain will scoop out the hard, bony surface of the scull, so that if after death we ex-amine the scull of a person who has long being an active and laborious student, accustomed to great mental labor, we spall find certain portions of it so thin as to be transparent.

From these and other illustrations which might be given, we see that it is not the substance but the sprit or force that precipitates the material that we call substance, that is the real pow-er, and this works with more force in the softer tissues than is those which are more solid and un-yielding.

Brother A. J. Davis has presented the following

Netting.

Brother A. J. Davis has presented the following Interesting formula of matter in the universe. First God, then intellect, then principles, then ethers, vapors, fluids and abilist. Or reversing fi, we have solids, fluids, vapors, ethers, principles, intellect and God. We have noticed this fact that we have solids, fluids, vapors, ethers, principles, fittellect and God. We have noticed this fact that life is more dependent upon these in the order in which they are named above. We can live without solids s longer than than without fluids, without field longer than vapors or air, without failed longer than vapors or air, without fluid longer than vapors, ead as on to the end of the list. Let us take a solid substance, a bar of iron for instance, and apply that form of force called heat which is now known to be a mode or wapor, then an ether, and it is gone; but as we remove this form of force and allow that which had held it before to come into action again, it will bring back the bar of iron in the same order to its original condition. In this experiment, we are acting allogether with the forces, and whatever changes occur in the atoms, are morely incidental to these changes of force. A similar process may be applied to easy substance of which we have any knowledge. We are beginning to learn that matter is temporary and transient, while force or spirit is eternal, and ever enduring, and while we, as spirits, are using our material forms as instruments to manipulate other substances around that are working together. There is a very unpleasant question that has puzzled many of the most cuitivated minds, and that is precisely where and how spirit and matter comes in contact and the latter is made subject to the influence of the former.

If it to true, as we are inclined to believe, that

If it be true, as we are inclined to believe, that matter is but a precipitation resulting from the decussating or crossing liues of force, and that the beculiar harmony of tites: lines of force, produces the varied forms and conditions of matter, this will explain a part of the question. But it remains to be answered, how and where does identified apirit take hold and control an organism? It must be through the localized spirit which has produced the matter, and which remains in it, and is all that the muterialist owns of spirit. It is known that this connection is in the hervous system; here the forces in the material and visible come in rapport with those of the spiritual, and as these become co-ordinated, the results are harmonious and beautiful. Lile is the force which connects spirit with matter.

these become co-ordinated, the results are harmonious and beautiful. Like is the force which connects spirit with matter.

In the lower forms, we believe that the spirit is not sufficiently lentified to retain its existence for a great length of time separate from and independent of a physical org unitation. (We have a report of a lecture by I. Rehn, of this city, on this subject, which we shall present to the readers of the Journal of the state an early day. It shows what sclence has done and where it has been compelled the stop.]

In man, we have the proof through spiritual manifestatious, that his spirit has independent identity even while in the form. Spirits and clairvoyance see and speak of these as living reaffiles, and this identity being immortal, produces special individualities that are indestructible, and thus distinguishes these from other forths of spirit, which are immortal, produces special individualities that are indestructible, and thus distinguishes these from other forths of spirit, which are immortal, produces special individuality. Matter through, organisation, is raised to a plane high enough to be influenced by identified spirits. Thus on the other hand, force raises matter to a plane high cross of matter, so that after it has passed through various forms of organic life, spirit can use it, as was shown in our second article. We know that family and the school of identifications are an analysis.

months will give evidence of the good that all shown in our second article. We can do.

Away with this wrangling over methods we tems o'r leaderships. Give us work—sarnest unselfids labor for the right, the truth sid-the cheery heart, unburdened from the leaden weight of the obligical heil-fire, vicarious stonement and a thousand and one erroneous teachings of so-called Christianity.

Any improvement, any change, any plan which will do the desired work in any particular focatity, is the true method for that place. What the 'single care for pet plans is' infliviousla? Special bands or circles may stickle for their pet scheme or medium. But what is this to the great oblicative mind and interests, which their pet is the proposed of the proposed control of the propose We have even that the mission of life everywith to raise matter to higher conditions. It wen for Modern Spiritualism to prove that within thuman organism an identified spirit exists we It rem human organism an identities spurit crass when procedes over the organism and through the vital forces, holds and governs the body, and cause; it to do all that it can do. We prove the presence and power of the spirit, first, by its, below seen by clair royance; second, by its actions in and through the body, and third, by the cessition of all these scatters when it is removed either temporarily at in steep and certain magnetic conditions, or per-

Evidence.

There are few things that the world needs more than satisfactory evidence. A friend, whose father has recently passed over the river that men call death, said to us, "Ob, that I could have the evidence you have of the traths of this spiritual communion." I like the doctrines you teach; I am pleased with the philosophy, and I would be happy if I knew positively that It was true, and that that dear father, whom I have loved and 'honored all the days of my life, is still my father,—still interested in me and minor, and more that that, as you teach, is watching over us and shiling us in all that is right and true. How shill I obtain that that is right and true. How shill I obtain that evidence which will satisfy my mind in regard to these things to."

We replied "Brother, that is a matter of growth." Well did Mrs. Steams say at the meeting of our State Society, "That shile we are taking familiarly about the Spirit. Lind, and our relationship to them, we could not realize what our feelings would have been twenty-one years sto, had any one spoken to us as we now speak to each other of these things."

Friends, it is a matter of growth, and many who hear of the wonders of Spiritualism, are continually asking, "Why can I not have just such evidences 'saud manifectations?"

We answer, not with any disposition to ancer at you because you have not grown up to the conditions to receive these things. You have not laborced patiently and carnestly for that development of your spiritual powers. You must learn the truth of the declaration that "Spirituali things are spiritually discerned."

your spiritual powers. You must learn the truth of the declaration that "Spiritual things are spiritually discreted."
You may hear a Spiritualist relate the concentrated experiences of years of mertal and spiritual labors in a few moments, and then, wonder why you cannot have just such experiences in the time that he or she is relating these. We would not discourage any from the investigation of this subject which we think is the most profoundly intergesting one that can claim the attention of mankind. We know from experience that in this carnest investigation, we receive our compensation from day to day, and have a happiness which can only be obtained by no other means. One of the most important lessons in this investigation is that we be passive—satisfied with what comes: There is such a strong, desire, at times, to have wonderful test, and to have those of a peculiar character, and eiven those of a peculiar character, and eiven those of a peculiar character, and eiven precisely in the same way that we have determined to have them, that we lose very much by this. We should be willing to take just what comes to us, doing the best we can to prepare conditions for our spirit-friends, and them receive with gratitude that which they see fit to bestow.

Such investigators have invariably found that the very best and most convincing tests come to them when they are not looking for them, and often in a manner that precludes the possibility of any mundane interference.

Spiritualishs is not a mere mountebank show, in

them when they are not tooking for suom, and o-ten in a manner that precludes the possibility of any mundane interference.

Spiritualism is not a mere mountebank show, in which we are to be continually looking for some wonderful novelty, but it is a grand religion and philosophy calculated to feed the soul and give it the very highest and best means of unfoldment and example.

philosophy calculated to feed the soul and give it the very highest and best means of unfoldment and growth.

Those Spiritualists who have realized these facts, are not troubbed about the folly and fanatleism which cling to this system, as barnacies to a ship, which, though they may retard its progress, are certain to be carried by it into the clear waters of a pure life, when they must die and fail off. We have sometimes wondered that Spiritualism should have taken such a firm hold of the minds of the people, and spreads ox extensively, when we have witnessed the amount of chaff and froth that has been upon its surface. We know that soap bubbles please children and are willing they should have then. But there is that which is more substantial than these in true Spiritualism, what which stamps itself upon the lives of those way accept it.

Spiritualism as 'thus presented to the world by true men and women is a refutation of the folly that would have sunk any other system than this. We do not admit all this folly and fanaticism to belong to Spiritualism, it is only an expression of the

We do not admit all this folly and fanaticism to belong to Spiritualism, it is only an expression of the creduity and undevelopment of humanity, which may be more fully masifested. In the free atmosphere which Spiritualism has brought to the world, but which is in no way responsible for it. On the contrary, Spiritualism has within it that which will do more to remedy this evil than any system that has ever dawned upon the world.

Holding every one responsible for their acts is the only means by which minkind will learn to be wise.

THE SHAKERS.

A Revelation of the Extraordinary. Visita-tion of Departed Spirits of Distinguished Men and Women of all Nations, and Their Manifestation Through the Living Bod-ies of the Shakers.

Men and Women of all Nations, and Their Manifestation Through the Living Hodies of the Shakers.

BY A GUST AT THE COMMUNITY MAR WATERLIET, MEN YORK.

This is a pamphlet of forty pages, giving an account of some weaderful manifestations which took place in the presence of the writer, who visited a society of Shakers in the year 1853.—dwe years before the Rochester knockings.

The account is very lateresting and very similar to the communications published weekly in the Inner Life department of the Jounxal.

The communications are not reported verbating, but bear evidences of being characteristic of the parties from whom they are said to come.

We have no doubt that the Shakers had many such manifestations, and we see in these another evidence of the folly and weakness of narrow sectarian association. They made no inspression upon the public mind, and doubtless might have continued to this day without being heard of soutside of this little circle of peculiar people, and would certically not have been believed by one where they are now by thousands. We do not mean to speak disreppectfully of the Shakers. They are a strictly moral pipople, so far as we know, but wonderfully ignorant of the physiological laws, if they suppose cellbacy to be a natural condition. Their regular habits of living and temperance, have doubtless tended to develop many excellent mediums among them, but their peculiar notions would give color to the communications received, while Spiritualism with tits diversity of individual character gives such a great variety of manifestations as to require su to require such a great variety of manifestations as to require such a great variety of manifestations as to require su to require such a great variety of manifestations as to require su to require such a great variety of manifestations as to require su to require such a great variety of manifestations as to require such a great variety of manifestations as to require such a great variety of manifestations as to require such a great variety of manif

with its diversity of individual character gives such a great variety of madificatations as to require an exercise of the judgment and reason.

This little book is quite readable and suggestive, and we would recommend its persual as corroborative testimony in regard to spiritual facts and phenomena. There is a simplicity in the statements that is attractive, and an internal evidence of truthfulness which is always pleasant to meet.

It will be sent by mail. Price 25 cents.

Pennsylvania Contral Rail B In these days when rall roads have spread over Ampr M. Laran Frances or ladd so that it is simost impossible to get out Salt Lake City, July 18th, 1809.

of sight of the rail or the shrill whistle of the loco-motive, it gives us pleasure to know that some of the older roads keep pace with all the improve-ments which mark the new. There is no better road than this,—its Conductors are obliging, its cars roomy and pleasant, the scenery along the en-tire route either to Pittaburg or to Erie—for the Philadelphia and Erie Read is a branch of the for-mer,—is pictureague, and often analism.

Philadelphia and Eric Read is a branch of the for-mer,—is picturesque, and often sublime.

It may not be known to, many of our readers, that the depot at West Philadelphia, stands on censeerated ground. It is located upon the spot that was immortalized by Franklin in dying his kite, and which should be marked by a monu-ment, for the wire of that kite was the first tele-graph wire. Traveling through the rich counties of Chester and Lancaster, we have a fine view of modern agriculture. Along the Su-quehama to Harrisburg, the river secuery is often beautiful, but it is in crossing the mountains and along the blue Junitat, so famed in sone and so undestribably re-

it is in crossing the mountains and along the blue Juniata, so famed in song and so undescribably ro-mantic, that the traveler finds many scenes that are unsurpassed in the world.

We would say to our friends that if they wish to see the evergreen mountains, they will find that this road furnishes the best opportunities.

Voices from the People.

Findorsement - Extract From a Letter By

Dr. Nathan Smith.

DEAR BROTHER: —I found in your JOURNAL not long since, comments on the proceedings of the Illinois State Convention, and the conduct of its would be controllers; and allow me to say that I freely and fully rudorse the position you have taken, and I find that all with whom I have met, concur fully with you in regard to the gonduct of the persons who have done and are doing more to higher our beautiful philosophy than thousands of its opposers.

its opposers.

Your paper is growing better with each new issue, and your bold, unflinching expose of tricks
and cliques, your strong defence of mediums, make
the paper worthy of all true men and women every where.

CONVULSIONS OF NATURE.

Letter From Dr. Samuel Underhili.

Buotram Jones:—I have inquired of Natu
why we have such eccentric movements in the
ments above us. The answer is, "They are can
by the vast internal commotions in the eleme
below us."

In turning back in the leaves of my memory
realize that wice or thrice in my thought.

and the state of the commotions in the elements below us."

In turning back in the leaves of my memory, I realize that twice or thrice in my three-score and three years, somewhat like this has occured. That unusual covulsion of this globe have been followed by universal eccurifications in the atmosphere. As the state of the control of

S. UNDERHILL, M. D.

Mrs. Emeline S. Fairchild, Exa

Mrs. Wilcoxson gives the following actor visit to Ripon:

Mrs. Witcoxson gives the following account of her visit to Ripon:

In my recent visit to Ripon, Wisconsin, I had good opportunities for testing the incellumship of the property of the proper

one who see, which the money much british and is now reduced by circumstances to the saty of taking a reasonable compensation. Spiritual papers please topy and assist anoth serving disciple to the plade of public useful

SALT LAKE.

Extract from a Letter by Abby M. Laftin Ferree.

Brother Jones—I sit under the trees in a beautiful garden, the fruit hauging in rich clusters over, my head, while the water is running in little streams about a foot apart. I like Salt Lake; yes, certainly I do—what I have seen of it. It is a most wonderful cby, resting on the mountains, inclosed by greater mountains. In coning to this city by stage, we rike along the lake over twenty-seven miles. The lake looks like a broad belt of blue, with anher edge. Along the stage route are fields of waving wheat and corn, and fruit trees and flowers in every garden. The holly hock is beautiful, with its deep red blossoms, pink and white, which welcomes us to the Territory of the Saints; reminding us of olden times, of the old home on the hills in the Empire state.

The footprints left by man are the same all over the earth. Prejuaice latthe only barrier to shut out from us, rest, peace and happiness.

Under the trees yesterday, telling the lady and centleman I board with, of "The Magic Staff' of Emma Hardinger the lady asked, "Have yow some of these books." I should like to see

of Emma Hardinge; the lady asked, "Have you some of those books? I should like to see them."

I was sorry that I had not, but I told them that I could send for them. How I wish that I was well and strong enough to speak to these people.

people.

I called on Amelia Mong, the favorite wife of Brigham Young. Saw Joseph Young's wife there. Amelia is a pleasant lady—interested me very much; and opened her preity parlor and showed me the portrait of Brigham, and the photographs of her father and mother,—fine looking people. She opened the fine plane, and then retired for a moment, returning with some strawberry wine, which she made herself. It was very good.

Anny M. Lavain France.

The Spirit Home of Pather Hinshaw.
BY WILL C. ELLIOTT.*

by Willy or beauties, rich and bright, Immortal glories, geins of light, ternal sess of truth and I ore, All-brilliant, glow around, above!

Riemal sess of truth and I ore,
All-crimiant, giow around, above!

A mansion in the Inner World was built by his angel friends for Father Himshaw, the spirit of whom, many a day had been calmif waiting for its tree flight from earth.

It was a happy day to "Uncile Seth," at last, I wan, the band of spirits, which he so often had seen in his last earthly moments, rejoiced with him at his own "new birth,"

"All is well," were his heart-felt expressions just before his spirit parsal to the "beautiful beyond," where a waited him is most flowing, one with blessings, a wreath in immortal floom.

Now, in the beauty of heliness, the two are wed, in a blastel angelhood, dwelling together in unity and love.

A few years ere the beautiful spirit of this goodman first ascended to the Summer Land, a picture of his Spirit Home was a painted in oil, and seat him by Mr. Wolcott, trance artist. It was of very large size, most skillful in design,—the painting glows in most pleasing colors. The work was flown in two hours.

glows in most pleasing colors. The work was done in two hours.

The sectory around the heavenly cdiffee is most enchantingly beautiful. Away beyond, there rises in glory a montain. How placid and lovely is the lakelet yonder, whose nectar waters, flashing in endiess light, come forth into a pleasant basing and theare flow on in laughing ripples along in the brooklet's mystle way. Lo.! how burns, here and there, the summer freshness of the graceful trees. In their evergreen boughs fitt and slog the sweetest birds! Near the golden banks is a flowery arbor. It is social retreat. In the sweet homes of finer life, how many "as thing of beauty is a joy forever," in spirit!

Away, away upin the holy distance, dimly to be seen from this celestial palace, there is smother still, far, far brig ther and purer home. It is the permanent abode of this angel pair.

Ot: owneys all and welcaus these Britalepins from their bones above.

For off they linger as a rose "Roma is a vision of finer life."

Thus higher home is but slightly foreshadowed in the polating.

Room 3, 135 South Clark street, Chicago, Ill.

A grandson of the Quaker Spiritualist.

"THE FIRST CAUSE "

Essentially, Positively and Briefly Stated. BY N-

DY N—

Life and spirit are either one and the same power, acting separately or jointly in concert with different degrees of power,—or they are two powers, necessarily acting together in harmony, as before said.

The essential element and obsracter, and purpose of LIPE, is action,—the action of life for the production and manifestation and protection of life.

The essential element of spurit is action, said.

ation of life.

The essential element of spinrr is action, spiritual action, in union with the action of life for the production and preservation of spiritual life.

We have here, then, the two highest powers known, acting in oncert, and capable of producing whatever has been produced, or whatever has been produced, in any state of existence.

er can be produced, in any state of existence.

Matter always existed, and always will exist.

er cu be produced, in any state of existence. Matter daways existed, and always will exist. There is no way of getting red of it.

It always had qualities and properties and conditions of existence, and these have been continually changing in some way. In nature, one of the main consequences of change is improvement, tending more or less toward perfection. Life and spirit have always been in active operation, at work in and with matter. What else was meeded? Were they not qualities, properties, powers inherent in, and-component parts or elements in some degrees of matter? In their operations, do they not germinate, invigorate and reproduce, most distinctly, their true nature and character, in some visible degree, with and upon matter?

Is it not so in the mineral kingdom? Is it not so, very visibly, in the vegetable kingdom?, and still more so in humanity, lu the great varity in the different human species. The matter of the placet parth, both land and water, is most wonderfully alive, as shown by its innumerable and means the surface of the placet was the producers and mediators and more and necessary and mediators and such accessive and mediators and some producers and some producers

wonderfully alive, as shown by its innumerable and necessary and useful productions? Endless time and boundless space are gener-

and necessary and useful productions?
Endless time and boundless space are generally considered as not being matter, but afford the necessary time and space for the location and storage of all quiet or changing matter, free for all kinds of action.

Second; must not that life and spirit necessarily be in the matter acted upon, properties and qualities of it; or is matter a property and quality of life and spirit? and under their control so far as existing conditions will permit.

Of all the doings of life and spirit, what have they produced that does not have and partake of the three qualities and powers of life, matter and spirit?

and spirit?

and spirit?

So far as we can see, do life and spirit, or can they act independent of matter, or of something actually connected with matter? What do we know of mind, the human mind, the intellectual power, only as it is connected with matter?

The ReligiosPhiloso

The Heligio-Philosophical Journal.
This ably conducted and well-printed Journal has been laid upon our table. Without going into any detail, as regards its merits, or demerits, we are pleased to see a disposition, on the part of its editorial corps, to treat all subjects and persons with candor and courtesy.

It is a bold advocate of the "Spiritual Philosophy," and much of its teachings seem to accord and harmonize with that "bolk of books"—Nature. We endorse many of its sieve and nonestly believe that all would be benefited by persuang its well filled columns. It would exuse people to Minth and resid—a thing so much to nedested, yet so lamentably neglected.—Then Medical.—Scalpet.

The rays of the sun shine upon the and mud, but they are not soiled by them the true philanthropist can pursue his n work among the vilest of humanity and respure and untainted.

OFFICE 192 SOUTH CLARK ST., 24 FLOOR

S. S. JONES,

LATO LD.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, AUGUST 25, 1869.

Terms of Subscription see Premium Hais and Pro-

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etters and communications should be se, 192 South Clark street, Chicago

The Pen is mightier than the 6w

THE INDIANS

SEANCE-WONDERFUL DEVELOP-IENTS-WILLIAM PENN-THE IN-DIAN CHIEF AND THE DIPLO-MATE-THE MEDICINE MAN CONSULTED.

MAN CONSULTED.

There are hardly two religious denominations at the present day that agree in regard to the attributes of Deity. The Mahomedan,—the Bramin, the Chinese, in fact all the so called Pagan nations, entertain as correct ideas of Deity and the peculiar manifestations of His inherent power, as any of the so called, orthodox churches of the present day. The idea entertained even by the Bramin, that the soul will be creatually absorbed by Bram, and that it will become a part of the Inflatic, and rule over the destiny of nations, has within it a certain element of consistency, which, when closely examined, any one can not fail to rec ogics. That the human soul will become a part of God is a mistake; but that it is already a purt of Him, is correct. The Bramin only expected to realize what already exists.

xists. Even the Indians, rule and uncultivated as sey are, have some beautiful notions in regard God and His dealings with His children, far ore consistent in their nature than those en-rained by the various orthodox churches. In ng bows and arrows, cooking utensils, and times a pony with their dead, they only olize what they believe exists in the Summer Their views in regard to the beautiful Land. Their views in regard to the beautiful hunting grounds and homes in the Spirit World, are indeed sublime, and convey the important lesson that their ideas were gathered from those who saw the scenery there with their interior vision or inner senses, and described the same who saw the scenery there with their interior vision or inner senses, and described the same to those less favored. Sime of the religious creeds of the Indians are indeed grand, and demonstrate conclusively that they are far in advance of those who believe in the atoning grace or Christ crucified,—or who believe in a place of endless torment, where burning sulphur sends forth its disagreeable olors to greet the senses of those confined there through the endless ages of termity.

As is well known, the Indians attribute the manifestations made through their different mediums to the Great Spirit, and, of course, attach greater importance thereto than we do, for we well know that communications from the Spirit World, many times, are not trathful, owing to the simple fact that the spirit communicating has not a clear idea of that which he wishes to impart.

AN INDIAN SEANCE.

An Indian seance, especially among some of the Western tribes, is really of great interest, for it foreshadows a grand truth connected with spiritual manifestations, although the proceed-ings thereof are conducted in a manner not cal-culated to interest those who have seen man-ifestations of a high order.

ifestations of a high order.

An Indian agout, whose name we do not now remember, was invited by the Medicine Man of the Camanches, to visit his tent, and he would show him some wonderful manifestations of the Great Spirit. At the time appointed, the agent repaired to the place designated, and found the Medicine Man ready to hold conversation with the intelligences of the Spirit World. In appearance, the medium was tall, his eyes large, and seemed to glisten with an inward consciousness that he possessed more than ordinary powers. After sitting a few moments, he became entranced, and rising from his seat,—delivered an address in plain English to the agent, detailing the grievances of the Indians, and the wrongs they were subject to from the hands of the Government, and appealing to him to do all in his the grievances of the Indians, and the wrongs they were subject to from the hands of the Government, and appealing to him to do all in his power to recredy the evils that already existed, and give the Indians their just due. The controlling indiance purported to be William Penn. After he had withdrawn his control, he was taken possession of by the spirit of a Frenchman, and was made to talk in the French language, much to the astonishment of the Indians agent. The indiance that next controlled was an Indian connected with this tribe, who had been cruelly murdered by some soldiers while fahis own wigwam, molesting no one, and attending to his own business. He appeared to manifest a revengedal spirit, and actually took hold of a hatchet, intending, no doubt, to kill the agent, but was indiced to desist by the spirits who allowed him to communicate. After these peculiar communications, the indisence seemed to be exerted to cause a different character of manifestations. The tent became at once agitated as if the wind was blowing furiously, although at the lime there was a perfect caim. If swayed to and fro, as if some mighty power was at work, and gentle raps were heard all about, resembling the falling of small hall stones. This continued, perhays, for about twenty minutes, when the bow was taken from the side of the tent and this string properly adjusted, and this same invisible power carried it out of the tent and hung it on the limb of a sapling near the door, thus ending the seance. Spiritualism among the Indians is indeed worthy of careful attention, for the phase of manifestations are of that character which are many times, more convincing to the skeptic than those produced through our own mediums, for it is not generally supposed that the Indians are as skillful in the practice of deception as the white usually are.

as skintin in the practice of deceptions as the whites usually are.

The prophets of the Indians are generally very mediumistic, and are not often mistaken in their conclusions in reference to future eventa—Among some tribes, the real cause of the manifestations are not well understood, and of course it is perfectly natural to ascribe the cause thereof to the Great Spirit.

Living expectly in the forest they are brought.

to the Great Spirit.

Living generally in the forest, they are brought in close contact with Nature's works, and inclined as they are to muse thereon, their mediumistic qualities often become finely developed from that source alone. The little flower, the murmuring stream, the noise of the winds sweeping over the prairies, the music of the birds, the trampling of the buffalo,—when left alone to their influence,—they exercise a wonderful effect over the mind.

over the mind.

At one time, when several tribes of the Western Indians were congregated at one of the forts in Kansas, for the purpose of making treaties, one of our offloers, a skillful diplomate, had by his artful interrogatories and cross-gazmination, so bewildered one of the chiefs that he finally would not answer him at all, but requested him to desist a few moments. Stepping aside from the group of chiefs with whom he was associated, he held there a brief interview with a young Indian, who was quickly seen

with a young Indian, who was quickly seen to jump on a fleet pony, and start in a westerly direction, for what purpose, of course, our officers could not divine. However, the mission of the young Indian was easily solved. The questions of our officer had puzzied the old chief, and he had despatched this messenger to hold communication with the Spirit World through one of their mediums, or Medicine Men, and obtain an answer to those identical questions, and receive such information as the controlling spirit might see fit to communicate. After the interview, he hastened back to cavp, and finparting to the chief the information desired, the council was renewed, and all the questions of our officers were clearly and satisfactorily answered, and a new field of thought originated, that they had not anticipated.

At this interview, the chief was indeed puzzled; but the Spirit World—the kind messengers there, imparted to him the information desired, and enabled him to meet the skillful diplomate sent to treat with the Western tribes.

Indeed, how little we know of the grandeur of their pash history. There is beauty in their language that speaks of flowers, of rippling streams, of the binand sphyra, of the starry firmament, of the impulses of the heart, and that is eminently calculated to expand the mind and enlarge one's comprehensions of Deity.

Hardly a Western tribe whose vocabulary coasists of over seven hundred and fitty words, while it is toften the case in some tribes that one hundred and fitty words constitute the language to express ideas.

The tone of voice used in talking by some of the fribes, is indeed beautiful, commencing always in the expression of a sentence in a high tone of voice, musical and sweet, which gradually becomes indeed beautiful, commencing always in the expression of a sentence in a high tone of voice, musical and sweet, which gradually becomes hower and lower until the full utterance of the thought to be conveyed.

But the destiny of the Indians is known. Fading away is written on their

day, had it not been for their influer
"Children of Nature in the spirit spheres,
Who wish theserth, each sheart to cheer,
To impart from their overflowing souls,
Bayerking migratium—more predous than a
From their flower-weathed teats above.
They come to earth, on a missing of lors.
"With lore towards all, malles towards non
They come from their joyees spirit homes.
To derent blobe within whose mind
Faith, Hope and Charify have entwired.
Afternation of which they understand,
Interpreting the hanging it in mounts.
"From the Book of Hatare,—God's counterp."

OVELAND ON THE NATIONAL OF

"It proposed in the fature to establish a Publish-House, or a Central Bureau, carrying on the publishing and analogous work for the progress of truth. Do these things need to be done? They must be done as well as many more. But, as said before, the intention is to kill the Association, and thus nip these incipient efforts for good, in the bud. Way? Some individuals aspire to become the publishers of the spiritualistic literatups as a private speculation. They don's wish a rival establishment having no ends to serve except to furnish books, pampheta, papers, etc., at cost to the public. It would hurt their

gains; hence it must be hindered. Others don't happen to have been chosen as officers of the Association, and their inordinate egotism is hurt, and therefore, the sentence of death is passed, in their intention. Still again, there are not a few fanatics, who having abdicated all their own common sense, if they ever had any, and given themselves up to every breath of impulse, under 'the pretense of spirit influence, would abrogate all law and order, and give every convention, and all the concerns of life over to the control of spirits. They have always fought every form of organization, and will unite to destroy the organization.

The above is from the braic of Rev. J. S. Love-

The above is from the braic of Rev. J. S. Love-land, published in the Present Age, of August 21st. It will be remembered by those who were at the First National Convention holden at Chica-go, that this same more than the present and the same more than the sa the First National Convention holden at Ohicago, that this same man came to the Convention
with his pockets filled to repletion, with articles
for organizing the Spiritualists of America. A
Central "Bureau" was then his theme. A place
was provided for a Pope and sundry Archbishopa and Bishops. Priests were also provided
for under names—Central Bureau, and subordinate Bureaux, &c., &c.

Spilles it to saw that Mr. Lovalend's also were

Spilles it to saw that Mr. Lovalend's also were

ops and Bishops. Priests were also provided for under names—Central Bureau, and subordinate Bureaux, &c., &c.

Suffice it to say, that Mr. Loveland's plan was rejected. Hence it will be seen why he so soundly berates the members of that Convention. The whole thing was a collation of principle from the ecclesiastical organizations of Old Theology,—designed to give prominent places, money and power to efficials.

Two years after that defeat, Loveland and Wadsworth turn up at the Third National Convention at Providence, and got themselves appointed to the censyrship of all mediums, to define Spiritualism, etc., etc. They devoted one year's time to their labors upon this subject, and made their report at the Cleveland Convention, therein denouncing mediums in more vituperative and vindictive terms (giving names of many of our best mediums) as impostors, than has ever been done by our most bigoted opponents. The action of that Convention, upon their report, is fresh in the memory of the people. It was indignantly rejected, and its authors have been held in digrace ever since. Still Loveland prowle about the flosh-pots,—he is after the politick. He was a priest before he became a Spiritualist, and knowsthat good things are often laid away for the priesthood—that impudence, importunity and opportunity are means never to be lost sight of by men of his stripe, so he turns up again in the columns of the Priesent Age, urging his plan of organization,—his "Bureau" system.

The centralizing power of a Bureau and Subbureaux, is by no means to be abandoned.

turns up again in the columns of the Pricent Aog, urging his plan of organization,—his "Bureau" and Subureaux, is by no means to be abandoned.

His plan of determining who are mediums, who are impostors, who are "fanatics, who have abdicated all their own common sense, if they ever had any, and given themselves up to the very breath of impulse, under the pretense of spirit influence, "is to be carried out by a Board of Censors, of whom he is to be chief, of course. The same Bureau is to coutrol inspiration, and determine what shall be said and published.

O, fiel The twaddle about "some individuals who aspire to become the publishers of Spiritualistic literature as a private speculation," is too contemptible to require notice. This happens to be a free country where anybody has a right to start a printing establishment and publish such books and, papers as they please. What would have been the condition of the "Spiritualist Literature" to day, but for the "private enterprise of individuals"?

His reference to disappointed would be officials is perfectly applicable to himself. He has ever aspired to official position. Hence he sought to become President of the Illinois Association of Spiritualists when there was no vacancy. To that end he conspired with Jamieson to get up a spurious meeting, at which but two small societies had delegates; he almself assuming to represent a society that never elected him. At that august meeting holden in one of the most out-ofthe way places in the State, he had his name proclaimed as President of the Illinois Association of Spiritualists, an office, then and now helt by Milton T. Peters, Eq., of Chicago. No wonder the ex-Recerend talks of "inordinate egotism being burit!" Who has had more experience in that class of hurts?

Poor fellow, he should know that sharp-edged tools are not designed for the use of children.

NATIONAL LABOR CONGRESS.

This body, which me in Philadelphia during the past week, to hold its third annual session, was at ended by some two hundred and twenty-fire delegates, seven of whom were colored, and one a woman from Massachusetts.

was at ended by some two hundred and twentyfive delegates, seven of whom were colored, and
one a woman from Massachusetts.

A diagraceful attempt was made on the part of
some, to exclude Miss Susan B. Anthony from a
sext, she having presented credentials from the
Working Women's National Association, of
New York city.

The report says that quite "a breeze" was
raised by the Committee on Credentials, asking
to be excused from examining Miss Anthony's
credentials. They were excused, and a motion
made to admit her.

A printer from New York denounced her as
being the fee of labor, not paying the same
wages to women as to men, and having the Resolution printed by rata. Before any motion
could be made to let Miss Anthony reply, her
assaliant moved to lay on the table the motion
to admit her, thus cutting off debate. Everything was confusion. The President, a German,
evidently prejudiced against Miss Anthony,
decided that the tabling motion had been carried, and the convention adjourned.

Miss Anthony was called to the platform, a
meeting organized and her reply was beard.—
Her paper was printed in a job office, she not
owning any part or having coutrol over it. The
women employed in it were paid more than any
other onice paid to them, and she had no knowledge until recently that it was what is technically called a "rat office."

There was a great deal of feeling displayed at
the hasty action. It syidently aprings from a
dislite of Miss Anthony's advocacy of Woman's
suffrage.

Miss Anthony may be hurt at such proscrip-

nfrage.

Miss Authory may be hurt at such prescrip-

tive action on the part of those professing to be engaged in the cause of reform, but the cause, of which she is one of the acknowledged leading advocates, will not suffer. Such prospription will tend to nourish and invigorate it rather than retard its spread and growth.

It was often said that every egg which was thrown at the abolitionists, hatched a dozen.—And the illiberal, blinded and bigoted, who essay by their proscriptive malice to stay the progress of female suffrage, do but accelerate its growth. We, therefope, rather rejoice to learn of the manifestations of petulancy of the opponents to this branch of reform; as it clearly evences the fact that the friends of the cause are beginning to be heard and felt.

Miss Anthony was finally admitted to a seat by a close vote, 55 to 52. This is a triumph to be pleased over, and speaks badly for the liberality of a large proportion of what we thought we had reason to hope, was a more liberal body. But ground has been gained never more to be lost. Glory to God! the car of progress does move, though it be but slowly; and event after event is hastening the day when the fact that "all men (and women) are jaike free and equal," will be practically accepted.

ORTHODOX MORALITY.

We notice that a clergyman in Indiana has been condemned to receive an "admonition" from his superior in office, for the offense of "going to see the Black Crook." This reminds us that the naughty newspapers of New York, which do not have reverence for "the cloth" before their eyes, asserted that during the religious anniversaries in that wicked city, the attendance upon theatres manifestly increased, particularly at the spectacular theatres.—Ex.

It is really astonishing at the amount of vice and crime at the present day among the various orthodox churches. The sauctimonious garb of pretended believers in the vicarious atonement, Christ crucified, and endless torment, covers—a multitude of sns, the real-nature of which the

ornoox cources. In a salection on sign of pretended believers in the vicarious atonement, Christ crucified, and endless torment, covers—a multitude of suns, the real nature of which the people know abut little, until the false garb is thrown off, when the true character of the "inage of darkness" is made apparent, It is a well attested fact that all religious anniversaries or conventions in the City of New York, largely increase the attendance at theaters and opera house, especially when spectacular dram is the principal attractions of the stage.

How many crimes have been committed under a religious cloak! How many lair fidwers taken from the family circle and deprived of their purity by orthodox divines! How many acts of licentiousness are committed by those who in solemn mockery say their morning and evening prayers! Well, orthodoxy should hang its head in shame, or endeavor to inaugurate higher standard of morality among its professed believers. What better, however, can we expect of the devotees of a doctrine that inculcates the idea that, sin first—then repent, and your garments are as white as ever! Such a doctrine officers a license to sin, and is no better than the sale of "indulgencies" by the Catholics. In the first place, no fee is exected, while in the scould place, the forgiveness must be obtained through the priest at so much per sin.

"Orthodox, foot at your own acts tepars, Nestling is the heart of your 'angel band,' Remembering that Morality will not endure Your charge made to repripated The sector Sprittealities, harmonious garb, For ulcers, sins, in numbers untole, and there you will find enough to do To heat the would sof your own as six ske sceni!"

MRS. ADDIE L. BALLOU IN DAVEN-PORT-B. B. JONES-ECLIPSE-MARRIAGE CEMEMONY.

MRS. ADDIE L. BALLOU IN DAVENPORT—B. B. JONES—ECLIPSE—
MARBEIAGE CEMEMONY.

A pleasant little affair came off at Davenport, lows, the other day. The people of that goodly city were surprised on the morning of the 10th, by the matrimonial union of one of Rock Island's oldest citizens—Mr. Alvin Hull, and Miss. Maggie Melers, of Davenport, nicce of the indeatigable photographer, B. B. Jones, to whose faithful devotion to science and his art, aided by others, that city will ever be deeply indebted for the magnificent photographic delineations of "old Sol" in different periods of the celipse, and of whom the Gazette speaks as being a "martyr to science," for while others were gazing in wonder and awe at the celestial phenomenon, his expansive roof was so crowded with spectators as to make it necessary to bar the doors to prevent the wash of the curious from crushing it. He, shut into the "dark room," or developing closet, was "doing old Sit" in living act.

Mr. Jones is a Spiritualist of loffe ago, and will be remembered as a worker for the cause in extending the circulation, of the Rinor Philosophical Journal and Bagner of Liphi, and who, two or three years ago, was assisted through their influence and his many, warm friends, in, re-establishing his business and a home, over the ruins of a merciless fire which sweet away his ail, leaving his family homeless and himself without visible means of support.

Maggie, true to the faith of her kinsman, chose to have the ceremony performed by a minister of the Spiritualist Gospel, and sending to Chicago, obtained the services of Mrs. Addie L. Ballou, and just as the first blush of early morning spread her crimson on the cheek of a cloudless day, kissing away the dews by the warm lips of glad sunshine, and drying the tears that night had weep tunder her sable robes, with the white kerchief of day, a few friends met in the spacious rooms of B. B. Jones, where the marriago ceremony was performed in accordance with the privileges granted by the Religio-Philosophical Society o

"EXETER HALL."

Don't fail to send for the above entitled Book. See advertisement in another column. It is worth six times its cost. For sale at this office. Price 75 cents; postage 8 cents.

Dr. Morrell, late of Chicago, now residing in New York City, sent us by mail, a few days since, a most beautiful photograph, taken from one of Anderson's drawings of the spirit likeness of "Sunshine." This spirit often entrances and speaks, through Sister Morrell, in a manner to really cast a halo, of sunshine around the circle, however gloomy conditions may be. We speak from our own observations.

This fit the likeness of one of the aborigines of America,—an Indian girl. For exquisite mold of features and form, we never saw superior in earth-life,—no matter of what nationality or culture.

When it is considered that Anderson's spirit likenesses are often recognized as true to life, only as puch more beautiful, as the spirit form may be more refused than the gross material form, it may consistently be believed that this likeness is true to the life of the spirit of the lovely Indian girl, known in the Summer Land as Susanne.

Thank God for a knowledge of the truth of spirit communion; for a knowledge that when we kay saide the gross material form, we shall be clothed upon with immortality,—a spiritual body, true to our own individuality, but almost inconceivably beautiful?

We shall in a few days have a supply of these photographs for sa'e, when terms for the different sizes will be made known through the columns of this paper. SPIRIT PICTORE.

MARTIN THATCHER,

Who is referred to by Dr. Swan, under "Special notices," was some months since, induced to come from New York to our city to superintend the management of one of our best Insurance Companies. His office is 151 Washington Street.

He will tell how Dr. Swan restored to him the use of his own arm, which had become nearly useless; of a cure performed by him, on his Mr. Ts' daughter, nearly if not quite as marvelogs as anything heard of in modern times, also how his Uncle, Gen T. R. Pratt, of New York, was suddenly rescued from an attack of apoplexy by him, and at the same time cured of the effects of a former paralytic shock.

ame time cured of the chock.

lytic shock.

He can also give many other cases of which
he has personal knowledge, of what would
seem almost miraculous cures effected by Dr
Swan, through this wonderful gift of healing

Zersonal and Zocal.

Mrs. F. O. Hyzer is still engaged speaking at

J. H. W. Toohey has returned to Provide R. I., and is ready again to answer calls to

Dr. Newton, the healer, will be in Buffalo Sept. 4th, 5th and 6th. He then goes to Leav-enworth City, Kansas.

seps. sta, out aut out. He then goes to heave-enworth City, Kansas.

Moses Hull speaks at La Porte, Indians, Aug. 29th. Former announcements in reference to his speaking there, were incorrect—hope we are right this time.

Dr. W. D. Blain lectured, morning and eve-ning, Sunday the 13-th inst., at Crosby's' Music Hall, to good acceptance, for the benefit of the Children's Progressive Lyceum, of Cricago.

Mrs. Wilcoxen, who, during the past four months, has been lecturing in Illinois, Nebraska and Wisconsle, is now at liberty to answer calls. She has been doing a good work, and should be kept constantly in the field.

In the Speaker's Register, this week will be

In the Speaker's Register, this week will be found the name of Dr. Akely, who announces his willingness to sid the cause of progress and reform by entering the field as a lecture? We recommend him as an houest and upright gen-

tleman.

Addie L. Ballou is now in Michigan. She attended the Battle Creek Convention, lecturing
on the following subject: "True greligious reform and the delinquencies of professed Spiritu.
alists." Societies who desire her services, can address her in care of this office.

Mrs. Fannie Wnielock, the well-known med-leal clairvoyant, has, now returned from an Eastern tour, and can be visated or addressed for medical advice at her residence,—New Harttord, Butler Co., Iowa. This is a small railroad town, nine miles west of Cedar Fails,

Dr. Wm. R. Joscelyn and his most excellent lady, have returned to Chicago, and may be found at 148, Fourth Avenue. The past few weeks, the Doctor has been engaged to lecturing, healing and giving clairroyant examinations of the sick, at Sterling, Dixon and Prophetstown, III. His mediumistic qualities are finely developed, and we predict for him a 'brilliant future: Anded by Mrs. Joscelyn, no disease, however stubborn, but soon yields to their united efforts.

E. V. Wileyn sends as the following.

stubborn, but soon yields to their united efforts. E. V. Wilson sends us the following:

"We have just closed a series of very interesting meetings at Lockport, Bloomington, Watseka, Canton and Yates City, Ill. Our success has been all we could wish it; pay all we asked; attention superb; attendance large, and an abuding interest manifested every where, each meeting concluding with the question, "When will you come again?" Bless the people everywhere, for they are excuest and faithful to the demands of Spiritualism. In our next, we shall write in detail." write in detail."

write in detail."

D. W. Hull has been lecturing in Watrousville, Mich. He holds a discussion at Salem Centre, Ind., commencing Sept. 6th and continuing.
until the 11th, with Rev. R. D. Macartha, on
the following questions,—Mr. Hull taking the
affirmative of the first, but the negative of the
second proposition:

cond proposition:

1st. That the phenomena and revela Spiritualism, proceed from spirits of the depe

2nd. The Bible is the basis of moral obliga

Mr. Hull is also soon to have a discussion with Elder Sweeny, of Chicago, at Kendalville

A NEW PROPOSITION.

me who has never taken the JOURNAL, and it for three months on trial, on the eceipt of fifty on

HOME.

Spiritualists visiting Chicago, will find a pleasant ome at 148, 4th Avenue, on the South side. Only tre minutes walk from the Post-Office.

Good mediums always in attendance.

Dr. P. B. Randolph, which is to shortly appear-in the JOURNAL, was unavoidably crowded out this week.

REMEMBER THE PRINTER.

Newspaper publishers that sccceed in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along. Toenable them to do so, subscribers must be prompt in their remittances. A word to the wise is suf-

BUFFALO CONVENTION

Delegates to the Sixth National Convention to be held at Buffalo, August 31st, will find a Com-mittee in attendance at the Hall to wait on them. Hall is situated on West Eggle street, corner of

Pearl.

By order of of Committee.

8. H. WORTMAN, Chairman

Amusements.

Mc VICKERS THEATER.

The Starring Season opens at this theater on Monday evening, August 23d. It is announced by the managers that they have engaged the following well known artistes, who will appear in the order given: in the order given;

in the order given;
Edwin Adams, Mrs. Bowers, Joseph Jefferson, Maggie Mitchell, John Brougham, Miss Lotta, Dominick Murray, John E. Owens, Lucille Western, M. W. Leffinwell, Mrs. Scott-Siddons, E. S. Chanfrau, Mr. and Mrs. W. J. Florence, Forming an array of Talent seldom presented in one Season.

WOOD'S MUSEUM.

"The Victim of Circumstances" adapted from the French by A. W. Young, and recently produced for the first time at the Boston Museum, where it had a long and successful run, was on Monday evening, August 16th, introduced at Wood's National Museum, where it Vood's National Museum, where it ouse and is destined to have a long run, As a comedy, it gives entire satisfaction.

rican Associátion

DY A SPEAKER

DEAR JOURNAL:—I am glad that in the last number of Present Age, Aug. 21st, one of its editors has at last partly stated his true. position which, doubtless expresses the real aim and object of the whole enterprise.

We call the special attention of all Spiritualists heretofore in doubt concerning the matter, to this article, and if they will any longer suffer themselves to be hood-winked, it will be no fault of ours. There can be no mistake now. Wuise crying "peace," it is the peace with which the hungry lion pounces upon and drags away the lamb,—their calls you "destructive," because you tried to save it! It is the peace with which your young, tender plants and choice flowers are robed of vitality and life, or torn up to minister to the selfshness of some vandal. Hear these fulmustions and condemnations of all that is liberal and free! "Destructive individualism!" In attempting to suppress liberal meetings, made up largely of former Spiritualists, there is nothing destructive, is there, Brother L.? In your article you complain that, these "free religious ing destructive, is there, Brother L.? In your article, you complain that these "free religious ties will be immensely acce erated if the A. titly—and you have admitted that A. A openly and avowedly the foe to free religion meetings and societies.

is openly and avoyedly the foe to free religious meetings and societies.

This is your ides of peace! Your "constructive intellect is disposed to peace if possible—it wars only in self-detense, while the destructive perpetually assails." All opposed to popery and priesteraft are "destructive,"—all seeking the sovereign excellence of individual growth, unitarian and congregational independence, are of the "devil." All opposing taxation without representation (in their true principles), must be set down as agitators, apostates, infidels! Really, A. A. must be hard up when it has to ride into power with the old orthodox mythology flaunting at its head. Its "God and Devil have been in collision." "It's Devil (destructive) has warred with God (constructive) and thus our energies have been frittered away." As in the olden time, this Lucifer is getting the better of his "constinctive" Majesty, and numbers the "popular legiturers and journalists," the "free religious meeings, being greatly accelerated, "and a large number of persons who dare publish spiritual literature as "a p'avate speculation!" Our "inordinate egotism" is not burt, but we take honest, hearty pride in defense of those principles which have a p ivate speculation!" Our "Inordinate gotism" is not burt, but we take honest, hearty egottam is not burt, but we take hopest, hearty pride in defense of those principles which have given us present results. We know that all you have admitted of our strength and power is time. We know that facts can never ils, and that this unprecedented growth of: "liberal meetings" and "free religious societies" which you admit, is unprecedence gravator. These amessages and "free religious societies" which you selmit, is the best argument in our support you could have referred to, And still with all this evidence of the "constructive" on our side, we belong to your "destructive" devil! Now, Mr. Constructive A. A., show us what you have done. Where are your works? What one society have you made truely self-supporting? "Why, you do not deny that your whole opliect is to absorb or consider, you would not pleed it in post or consider your works and you will be allowed in your endeavor to subordinate the whole machinery to your control. Without the sid of these societies you could not gretend to have an existence. Your bread and butter thust come from their larder, and they must pay five dollars as the yearly clip, and keep themselves in their holy pligrimage to Buffalo, for the miraculous privi-

lege of bearing you read the law. And you ask us to let you alone, while you persist in atretching your lines over the heads of speakers and societies. To all whose labors in the cause have proven this unparalleled growth of "millions in numbers," you read your popish curse, emphatically assailing "popular lecturers and journalists," as "opposed to all forms of organic action, if not by open denunciation, yet by a carping criticism on incidental features, crippling and retarding their progress," a direct contradiction of what you afterwards complained of, viz, "Free religious meetings, etc." Sir, did you ever abdicate all your "common sense "before, in your fatile attempts to blind your readers? "And if the plottings of the enemies of the A. A. are successful, the fields for free religious meetings will be multiplied,—and all the crackings of the whip of persecution will not deter them. Such an event will be quite likely to lead to an expose of the petty persecutions visited upon those who have dared to speak the truth, and ex, ose fraud and, villainy, which may not be as palatable as might be, to some, who, selfappointed, have essayed to represent Spiritualism to the world?" Just so, Brother; exactly so! And you can not help speaking the truth in this respect. Our judgment-day is at hand. "By their works shall ye know them." Remember, yor have placed "the sheep on the right hand, and the goats on the left;" and then told'us who were the goats and who were the sheep. And these goats, "lecturers and journalists," who have heen so successful in getting the leaven of Spiritualism into such "multiplied" fields of free thought, are set down as the "ceemies of A. A.", and dangerous persons, who must be ostracized, as of the "devil." Brother L.—, you en of Spiritualism into such "multiplied" fields of free thought, are set down as the "enemies of A. A.", and dangerous persons, who must be ostracized, as of the "devil." Brother L.—, you are bound to show yourself up. From the day that you forsook your early love, and began to speak contemptuously of "spirit influence," denying the faith, and betraying the Christ, your attitude has been a most ridicalous one. In Spiritualism, you have seen nothing but "a mob of anarchists"—in mediumship, no pentecost but a "bedlamite fanaticism!" Wuen do you graduate from National Collège, and give the public as Post Master General, "pamphiets, papers, etc., at cost;" and thus stop the "private speculations" of some Journalists, and poor but hard working publishers,—for instance the Banner of Light, A. J. Davis, Mrs. Walsbrooker, Restrum, and fifty others whose devotion and energy has answered to the famishing call of thousands?" It is the genius of the Spiritual philosophy thus to awsken and stimulate individual talent; and when any A. A. claims the right to control and direct it, or begins, as it has in this article, to strike against the freedom of the individual, it is doomed, just as surely as any other aggressive and proscriptive hierarchy!

But in conclusion, we thank you for your article, which is the best and frankest exposition.

archy!

But in conclusion, we thank you for your article, which is the best and frankest exposition of "the true aim" and object of the A. A., its official organ has ever published, and so opportune to the deliberations of the coming council at Buffalo.

"Nine-tenth of these publications have been given to the public by the most indefatigable industry, in connection with other important labors, and at the cost of an individual ries and scrinice which the cost of an individual ries and scrinice which so far, it has small, if any pecualary proof. Still, so far, it has small, if any pecualary proof. Still, so far, it has small, if any pecualary proof. Still, so far, it has small ries proved itself shylor cope with any empiricism toat may be brought to ober against us. Why A. A. should object to so laudable a work is now fully evident,—sud when it seeks to manage and entirely control our publishing concerns with this last "God" and "Devil" theory, excommunicating and expargating, where is our free press?

SPECIAL NOTICES.

Free Passes for Delegate

We have made arrangements with the Pengylvania Cap-tral, Philadelphia and Bris, and Northern Central Railroads, for free return passes to all-delegates attending either the American Association, or the National Lycosm Convention, by and life ten in going to said Convention on either of those roads. The fare from Philadelphia is Distinct in \$11,00. The return fare to Chanadigus is 23,15. The passes will be good for the return from Chanadigus, to the 16th of S-pt. H.T.CHILD, M.D., Secretary.

Convention at Bacine.

A Conventi n will be held at the Court House f Racise, Wisconsin, on Saturday and Sanday, d 3rd, 1860; for the purpose of organizing Visconsin Spiritualist Association.

consin Spiritualist Association.

ood speakers will be present. Provisions will be made
ont-training all who may come. Then, friends, let us
a grand raily to this feast of reason and five of soul.

By order of Com.

DR. J. M. Grant's Curse.

Geo Johnson, Cor. of 17th and C. streets, Sportmento.—
had three successive aboots of paralysis, and suffered also
from general debility; had been unable to soit up for a period
of six months, more than two hours at a time. After the
first treatment by Dr. Grant, was able to six up during the
whole of every day. In the second week of treatment, he
was sufficiently restored to be able to work, and actually
was sufficiently restored to be

Not Outdone by the Ancie

ot Outdome by the amount of the copied from an Restern paper; wing is copied from an Restern paper; wing is copied from an Restern paper in the copied with the copied from th street by him of the wonderful owns as and in the account relates the case of a man whose surpress made by them, he relates the case of a man whose surpress are presented. During the mouth of April, bit. Hyaz, was presiding at the case of the cas

The following goes to show what Dr. Swan is doing in this six.

Mr. Lr. Multiery of Graha, Notraska, had been suffering Mr. Lr. Multiery of Graha, with what phytolians termed White Swaling of the knee John. He was seal hare by his employers, Earrie & Swalin, Lemmer Marchaute of the City, in content Earrie & Swalin, Lemmer Marchaute of the City, in Content Earrie & Swalin, Lemmer Marchaute of the City, in Content and City, and Content and City, in Content and City, and Content and City, in C Harris & Foster, Lumber Herchasts of this City, ps. Swar. In a few moments after benowing the the limb was stringktened, who some remov-young man found binness? able to wait on it was see of crew but cause. The most secouraging of the says two could get from his physician, on leav was, ghat if he took the advise of any good surg-city he would replay mit.

Persons wishing further evidence of what Dr. Swan has been able to accomplish in Bastern Cities as well as this, are requested to call on Marti: Thatcher, Secretary of the Boack & Muttal Learnance Company of this city, (Merchant's Ins. Building) he having hed personal expirience in his own family, while residing in New York City, and occular domon-trations of many öther remarkable cases.

vol. vi, no. 23.—11

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FROT. STRUCT—Dura Str.: Wherever I hear of a hard case of diseast, is and leave the POSITIVE AND NKGLATURE FOR STRUCTURE AND DESCRIPTION OF A STRUCTURE AND A STRUCTURE FOR STRUCTURE AND A ST

Erysipelas

Manchester, Mass., Feb.

Pace., Serrice.—Dear Sir: A., year ago last Jo
welling just above my ankle, and every-one
aid it was Erysipelina. In a fottoight it beno from that ume for fifteen months I was ha who at the house. And as I take the Banks of Lord of read about your PONITIVE AND NEGATIVE OWDERS; and thinking they think reach my on the hanks offer and got a box. I have a series of the hanks offer and got a box. I had had been got them, steen store in that fitten in ouths, and anothe nearly ready to break. Before taking them there, the sere begon to disappear, and after using one box, such as the series of the series begon to disappear, and after using one box, walk as well as I ever could. The swelling is all goine to both the series of the se

Fits. Catarrh, Dispersia

Neuralgia, Liver Comple

Chronic Diarrhou.

Albert Paort, of Bucksport, Me., under date of Nov. 21th
1808, we've as follows: "When I first told the people her
about the PobiTIVE ADD NEGATIVE POW.
BERS, they leoghed; but now they are getting excitebeat them and the Buckers and Anothersteward to a

for one box, and they cured her right away?

I take the the following extract from a letter written by

A. S. Brainard, of North Maschenser, Cunn, Oct. 18th, 1958

They have and doughter have boen taking the POW
They have and doughter have boen taking the POW
ST. They are about a good as new. My wife ban-taken
than for Liver Compatibility and Chronic Blaz
Thoma. She is now well. Me. Aines gave them to a cind

Ste matthe old, be File. It is now well,

St. Vitus Dance,

General Prostration,
Diptheria, Scarkt Fever,
Cholera Morbus,

and Ague, Spasms of Stomach, Delirium Tremens

This is to certify that I have cured the following cases, and many others too numerous to mention, with Miss, PONITIVE AND NEGATIVE POWDERS.

A young ledy of St. Vitue' Dance, of near six years' tanding, and given up by all other ductors. Cured by five uses of POSITIVES.
A ledy of Guerral Prostration of the

orace of POSPTAYES.

A lady of General Prostration of the nervous system. He had tried everything. One box of NEGATYESS cared her. She is in now better health than she has been for freedware, not designlife at the happy chance. POSS_TYPES cared her, after the Doctors had made her worse with lodine-sad such harsh things.

A little boy cured of Scarlet Fever. When the there were seen that here were seen to be a such as the post of the seen that her few was espained of. She was carred in sieve hours. A woman who had the Fever and Agree all the authors.

A woman who has the Fever and Ague all the spring and automer. Cored with one box of POSITIVE AND NEGATIVE POWDERS, after trying almost every

an cured of Spasms of the Stomach, from which she red for five or six years. The Spasms were so bed in she took one, her friends would despair of session

I have the following extract form a letter from F. W. Green, of Oulumbas, F. C., deted Jan 224, 1800: "I get hat a donton boxe or Giren. Mysence's Positive's made mouths assoo, and I have not unised carrier in any instance where I have used them. I took the Negative Four-ders which you comprimented me with for business, and it was not made to the form of the compression of the compression of the complex of the

Milk leg. Dyspepsia, Deafness

Yerkyline, troujnest.
Yerkylin, ill., Dec, žist, 1868.
France—Dear Sir; I received a letter from you also year ago, asking me to give an account of the curve by the Fostiga-and Negrative Foredera my directions. One was the case of Milk-leg of sixteen standing, one of Rehemation, one of realizing gleat.

Fever and Agus

Cought and County.

France—Billow Pillow VI., Dec. 2d., difference of the St.Ou. for which are Positive Powders. We have used family until we know they are all they are to be, having proved a perfect associate in Ference

Kidney Complaint

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The Positives cure Neuralita, Hassian, Palss of all blods: Diarrhea. Byses typepeda. Finisheece, Worms: all Fennies rengements: Plac Creune, St. Vinar Pauligh grades of Feve, Small Pox, Measies, peda: all Indamnations, scott or chronic aver, Lung, Wonth, Sindden, or any other or attribute of the Company o

stronance, Steplesanes, &c.
The Negmilves bure Furalysis, or Palsy uncles or of the senses, as in Blindness, ste, smell, feeling or motion; all Low Fer phoid and the Typhus; extreme nervo cetuation or Belaration.

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saw, having in many cases curred those who were abanda as incurable by all other yestiges of practice. All lug in many cases cured to the systems curable by all other systems curable by the shot

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mications from the Juner Tite. He shall give His angels charge concerning thee

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ad by Elizhie and Novine, short head Reperiers, 118 Des street, Chicago, Illinois.]

2 Questions, to be answered at our Inner Life seances, should be lacut [o, well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION.

To-day and forever let our thoughts go out to the great and divine Principle—God. Not only our thoughts, but the different expressions of thought; and let us realize thater-th, divinity, is within every immortal germ. Let us also realize the immortal, the unending existence of all, yes, all. Everything in the universe, high or low, has an unending existence equal to it self, as the immortal germ within us is equal. Oh, Pather! eternal Principle of all life and light guide and protect us, Thy children. May everyone feel Thy ever blessed presence. May all feel and realize that whatever their condition may be, they are not slone, for when we can feel the divined Presence,—the Father of wisdom—then all things appear to us in their true light, showing that each act is necessary unto itself, and will eventually redound to our good.

od.

Give us, O Father, that kindness of heart, at nobleness of character, that shall enable us deal gently, lovingly with one another.

May we feet that all are governed by conditions and surroundings known to Thee; and shatever Thoir doet approve is well—that it so for us to condemn in others that which emeth necessary for their individual unfoldent.

ment.

We would not ask Thy blessing for every day
Thou art blessing us—bringing us to a more
perfect understanding of ourselves and of Thee.
Yet the daying of our souls will eyer go forth to
the great, all-pervading Principle.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

Q. Are all on the spiritual plane conflaced to carth's atmosphere; or have they power to pass through space, from planet to planet, at will?

A. My brother must realize that everything that has material existence to be taken cognizance of by material senses, must of necessity have a spiritual center that spirits after leaving the cartily form exist, and move at will. Having the desire to visit certain planets, they do so. Everything upon the material plane has its existence upon the spiritual plane.

Q. Does 'he victim of suicide suffer in the Spirit Land on account of the act?

A. That depends much upon the condition of the person prior to the set. If, for instance, by any disease or misfritume a person was led to commit that act and leave friends that were near and dear; finding a separation by the material and witnessing the grief of friends, be, too, suffers in sympathy with those friends in the too, suffers in sympathy with those friends; but not because of the act itself.

What you terms suicide is not looked upon by us as it is by you here. It is by similar means that the aptitual body is separated from the temporal by accident or disease. The same results follow the spirit in each case. There is no suffering in consequence of the act itself.

Q. Are personal enmittes in this life over carried with us to, or experienced in, the Spirit World?

A. Well, we may say most certsfully that

carried with us to, or experienced in, the Spirit World?

A. Well, we may say most certainly that the emitty does not exist wholly with the physical body. It must, of necessity, be with the individual; and, inasmuch, as the individual in spirit life is possessed of everything which it lad on earth, hence if a person has a very bitter feeling on the material plane, be will hold it in the Spirit World. Yet as the person unfolds in wisdom and truth, all such feelings must, of necessity, be swept away from the human breast. All discord and inharmony will pass away.—Certainly the spirit does not have the opportunity of revenge upon the spiritual plane, as up on the material, because on the latter the person may be wrought up to that pitch of anger as to take life, and send the individual into another world. In spirit life there is no "other world" to be sent into, therefore one bears with another until wisdom is, developed. Let individuals realize that they do not rid themselves of enemies by sending them out of your world into ours.

Q. Do individuals on the spirit plane possess

realize that they do not rid themselves of enemies by sending them out of your world into ours.

Q. Do individuals on the spirit plane possess personal property, in any sense of that term?

A. Yes, insamuch as every individual possesses himself, which is all the personal property that the spirit needs.

If oplitis desire beautiful grounds and dwellings, they come, we have told you repeatedly, with the desire for them. You have with them, unlike their possession upon carth, an entire absence of care and anxiety. The desire is the creative power spon the spiritual plane.

The desire-for illiviplosis are to be realized on the spiritual plane in the spiritual plane.

The desire-for will understand yourselves, the powers within, the God given powers of your own souls. Desire, then, to be in harmony with yourselves, and you will enter more fully into the presence of the God of wisdom.

Q. Is spirit, after leaving the body, possessed of matter—is it material?

A. All matter is subject to desay. Spirit is not. The spirit, after leaving the old form, is encased in a spiritual-holy, which never decays, and which is not subject to disease. The query in your mind is, that if it is not composed of matter, or what would be to you substance, it cannot be real. That the your individual power in your mind is, that if it is not composed of matter, or what would be to you substance, it cannot be real. That the your the carthy; surrounded by material things, and wise with my wist it Because of a prictual life, but hot fully till then.

Questioner: I agree with you in your idea.

I was told by some that spille are material.

ill then.

stoner: I agree with you in your idea,
told by some that spirits are material.

Material to themselves. Not real and
le to you. The idea meant to be conveyed
robubly that spirits were immaterial to O Can two spirits occupy the same space at

Our regree.

Q. Can two splitts occupy the same space at he same time?

A. Certainly they can. I can prove it to tou by the proteins that I recently. Now dore a the split of this lady. Here I am with my addividuality, my splittuality. The same external covering you behold which is negative to no.

Q. Is space annihilated in point of time?

Do splitts travel from planet to planet?

A. Certainly, when you derite to visit any bentling on the material plane, you can right it do you can be the young to be to the province of t

we believe in accordance with the idea that all coave things are possible with Him, that with spirit child all things are also possible. The germ of the

acorn is within, but it takes time to unfold it; so with the spirit—its power is within. It now manifests itself upon the material plane—the external, and you take congitizance of its manifests itself upon the material plane—the external, and you take congitizance of its manifests itself upon the spirit in th

do so. Their whose depend upon the spirit within.

Q. Then a spirit which passes from the body with little intellectual power could not, at once, travel to the planets?

A. Not until it had a desire to do so. Sappose, now, that you should, with your desire, be changed to the spiritual, be rid of the body with which you are now encumbered, you certainly could visit other planets. It does not depend so much upon intellectual power as to whether spirits will visit planet, as upon the desire so to do. How many individuals there are upon the material plane of life who think they will do so and so, but who are never ready. The re-are forces—interior forces—which accomplish the work. The Spirit World is goar your earth.

The reare lorced—litterior forces—which accomplish the work. The Spirit World is goar your earth.

Q. Does the spirit of the medium entirely leave her body while another spirit has possession of it?

A. We have answered that question before. The spirit, when disengaged from the organism, will never take possession of it again. If the spirit of this medium is unprecessary for us to manifest ourselves, then we may as well take a dead body—yes, a body without a spirit.

The litt-principle, aujmafing this body we make use of to manifest ourselves to you—spirit to spirit.

Description: Then, how is it, that while sit.

The life-principe augmaning time own we make use of to manifest ourselves to you—spirit to spirit.

Questioner: Then, how is it, that while sit thing with a person, a doctor who, was controlling told me—spirit: Was he a doctor of the body or of the soul?

Questioner: Of the body, a doctor to care diseases of the body.

I asked him if the medium was at that time, while he was controlling, conscious of what the controlling spirit was assying. He said no. I asked him if the medium was at that moment. He said she had gone to lows to visit a relative of hers. In a slittle while he said, "The spirit of the medium has owne back and I will have to go," He theo bade all could not have experienced all that?

Well, my dear brother, I shall say right here that there are persons unconscious to the material plane, and while thus unconscious are impressed by spirits and realize certain conditions.

Take the case of a medium who is perfectly.

well, my dear brother, I shall say right here that there are persons unconscious to the mater rail plane, and while thus unconscious or the mater rail plane, and while thus unconscious to the mater impressed by spirits and railze certain conditions.

Task the case of a medium who is perfectly conscious, conscious of all that is transpring; this proves that the spirit of the individual is present and takes cognizance of all that transprings; this proves that the spirit of the organism that the spirit of the organism control that the spirit of the organism of the spirit of the spirit of the spirit.

A by dear sister, how do we secount for Banner of Light manufesting herself in different planes while being controlled by spirits.

A by dear sister, how do we secount for Banner of Fish that if a spirit comes and claims to be thus and so, it knows that it can, by representing itself to be such persons, sooner gain its heartes' attention. If the spirit leaves the body there is no life principle left; then, how could the spirit leave the body and again take possession of it? Spirits must have the vital principle upon which to operate.

Q. Then the spirit, can not move anything that is material, without the aid of the vital force.

A. Without the sid of the storces, that is true. Priscing the medium's hand upon she table. It has is manimate, is it not? I yes,! We charge it with magnetic force, and thus move it, making use of the forces obtained from the persons string around the table.

Q. Could you move bodies—inanimate substance without yrial force?

A. That little globe for instance, referring to a globe on the table, could be moved; but it there were none here to see it done, how could it here were none here to see it done, how could the branchers.

Q. Leavery spirit move inanimate substance with the salver as print the move in mainest the

CLARA NORRIS, HER HISTORY. Frank's Journal. No. 32. GIVEN THEOLOGI THE DIAL, -FRANK, MEDIUM.

Frank's Johrnal. No. 32.

OIVEN THEOUGH THE DIAL.—FRANK, MEDIUM.

"Let me give the history of my life."

"I am a wicked woman.—one who broke the heart of my lather, and died a shameful death. My manie is Clara Novils.

I was bore in this city—lived in easy circumstances, was well educated, and had no cause of complete against any one. At the age of fit teen, I knew ho gentleman but my father, for I had been keep it a seclusion. At that age I was undered tato society; was considered beautiful, and soon attracted around me'many admirers, but none propose d marriage.

I became acquainted with a young man of prepassing manners, who professed great admiration, and a soon attracted around me'many admirers, but none propose d marriage. I became acquainted with a year present, but none propose at marriage to the conjunction of presents in the new manner. I have no present that a year passed, but thought us no near thus a year passed, but only not a present of the conjunction of marriage: for my heart had been already given, and I could feston hing for another.

Another year rolled ou, and still my beloyed had no certain means of support. He had left, his emyloyer to engage in a rolling mill, having been promised a shart of the precision, and no hoose of batter single.

Our intimosy had now become almost a though we wise married. We often took rides (legiquer to the neuthoring visions, and no hoose of batter single.)

I was part land the same position, and and with. From the thought, all where of purity was gone, and I cared for no one but alm.

I was pard, long beets i know that shaked he gave man and with the proposition of th

No one suspected the cause of my illness and after a week I was again walking the street. In a short time, Louis and I were again together; and in less than a year the former scene was again repeated.

We had now become reckless; and my reputation suffered. Louis sullowed me to come at all times to his office, and I carefror nothing but his society. Bu: at tength this reached the ears of my father and his distress was agonizing. Gradually his health gave way, and in a few months the grave received him. I wept a good deal, for I loved my father; he had ever been so kinci and indulgent.

Louis now took me to his own lodgings, and we continued living in the same way for another year. Louis became lil, I nursed him as tenderly as ever babe was nursed by its mother. But all in vain—be died in my arrites.

Desolation how was mine—all nature seemed a blank. What to do, where to go, I knew not, No one would receive me in their family, and no hospitable roof offered me a shelter. I made no effort, but walted for death.

I had been thus for several days without food when my condit in became known. Compassion was at once excited, and I had many offess, but I refused them all. At length, a gentlem in agreed to wed me if f Yould hos claim him as a husband. What could To? I had no places of refuge and was obliged to consent. He turnished handsome lodgings, and we lived very happily together for several years, in which I gave birth to three children.

In five years I had made mysolf a new reputation, and was much respected by all, who knew me.

silv together for several years, in which I gave birth to three children.

In five years I had made myself a new reputation, and was much respected by all, who knew me.

My husband left me for Europe, expecting to return in four months, but he was lest at sea, and again I was desolate. I had let him keep the evidence of our a-arrange, which he took with him to sea. His sex-cutors took everything, and I was turned out penniless.

I tried to support myself by my needle, but could get no settled employment, and I had three children to provide for. They were sufficient to shelter me from the cold. I could feather want of clothes and the winter coming on, I had but little clothing myself, not sufficient to shelter me from the cold. I could feather while the summer of the cold. I could feather while the summer of the summe

ders'and much that was sud; and all acout neft fire to me, ever was nonsense. I had not clearly made up my mind whether there was a future life.

I opened my eyes to see my Louis looking at me just as the used to do when full of tenderness. He smiled and said, "Clara, I have been waiting for you a good white—glad you have come at last. No more shall, we be parted. But you will have tosuffer. I have had to play the penalty for my stus, and you must do the sanes." He then led me to a garden where he said I must remain until conscience had purified my goul. I sat down and began to thusk 2ver. my past life.

First, how I had trified with my father, how kind he had been, how ungrateful my conduct; then my straying from virtus, destroying my unborn children, and having lost my reputa long, being willing to sell myself to another, and then to a turd. I did not o-hodenin myself much to rithis—b.cause my oblithen had claius that I could not resist; but, I mourned and lamented over my ingratitude to my father more than all.

This is my present condition. I have been told tate you one agree canfort to the fallen—oil.

Having spyken religiously at some length, she said:

"What words of consolation—I could go

Haying spice a trans-said:
"What words of consolation—I could go down upon my knees and kiss your feet in thankfolness. I will return to the garden and meditate on what you have said."

MICHIGAN.

MICHIGAN.

The Battle Creek Convention.

The three days' meeting at this place was largely attended, convening Frilay ** M. at the fair grounds, when, after the greeting of friends and organizing, ar able 's hitustory' address was given by A. B. Fronch, of Ohio. In the evening a festival and dance was held in a hall beautifully decorated for the occasion.

Saturday morning's exercises were upon the grounds, 'befash the 'broid 'branches of the green oak frees.

Miss Nettle M. Pease offered an invocation. It was followed by a very able and logical lecture by G. B. Stebbins, setting forth the merits of Spiritualism company with other sellsions, &c. 'After a poem was read by the Prosident of the meeting, Professor, Putcam, Mrs. Addie L. Ballou gave a radical lecture on "True religions reform, and the delinquancies of professod spiritualists."

renorm, and the delinquencies of processes optiitualists."

After) fractaking Edd & "Disseed district," the
exocutously increasing numbers, gathered together to listen to the soul inspiring words of Ji
B. Lyre and, of Illinois, but scarce had a dozen
sentences been uttered, when a sudden death of
rain (hierropted him) by sending discord and
commot ton in the mates of his hearers. "As
oon, however, as the elements were quiet, the

assembly dispersed to the shelter of the Hall where he concluded his lecture. He was fol-lowed by Miss Nettie Pease in an eloquent, practical address.

where he concluded his lecture. He was foljowed by Miss Nettie Pease in an eloquent,
practical address.

The inclemency of the weather made it unadvisable to conclude the day with an evening lecture, and it was announced that circles would be
held in different places, which were largely attended.

Sunday morning dawned bright and cool, and
a vast concourse of people gathered from far
and near to erjoy the golden opportunity of forest worship. The morning exercises were interspersed with music, a poem read, and reports of
committees. The reading of the resolutions
handed in by the committee, drew forth a decidedly animated discussion as to their adoption, there being one, endorsing the constitutional fifteenth amendanant, and which was
supposed by some to give too much to the "man
and a brother." Most of the morning had
passed before the turbulent element became
calmed, when L. S. Loreland delivered another
address. The noon interval was spent in refreshing the physical wards, and in the outpouring
of sweet st song.

The afternoon exercise were—first, music,
and an invocation by Miss Nettle Pease, followed by a lecture by the enthusiastic A. B. Whiting, illustrating the merits of Spiritualism, its
maturalness, and comparing it with the orthodox
and ancient creeds. After him,—G. B. Stebbins offered his amended resolution, and spoke
with ardor and great vehemence on the necessity of a better political condition,—and thought
our religion must accept and furnish it. He was
followed by W. F. Jamieson, ably expressing
his convictions that religions were known by
their government, and that they could not be
separated; but Church and State unite to govern and educate to a higher manhood.

In the evening, the Opera House was-filled to
repletion,—and after a song and invocation, A.

B. Fremeh was introduced and gave a most
excellent lecture; his words of burning cloquence thrilled every heart, and roused the
audience to new and determined resiolutions,
tending to elevate themselves and the

tending to elevate themselves and the rest of

tending to clevate themselves and the rest of bumanity. Miss Pease then delivered an impromtu poem, and a benchetton followed by the President, closing one of the most successful Conventions it has been my lot to experience, and gave credit to the able talent engaged for the occasion, and also the hospitality of the friends of the cause in Battle Creek, and will be long pl remembered by all.

Addre L. Ballot.

SPEAKER'S REGISTER

SPEAKER'S REGISTER.

PORISHED GARTITOGET EVERT WEEK.

[To be useful, this should be reliable. It therefore behaves betweeteres to promptly notify no of changes whenever they occur. This column is intended for Lecturer only, and it is a rapidly intensing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the indirect behavior and the second of the production of the color of t

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THE BOOK OF THE TIMES.

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Chapter LVIII-H

Prontier Department.

BY.... E. V. WILSON

olrit Shaking Hands. Keeping Her Promise.

Concluded from last work.

Thus things effitting for several days. One afternoon in March, we called on her and found her as she had been for several days past, gradually failing, but the prospect for the next ten days as it had been for the past ten days. As we were taking our lear, we felt a gentle pressure of the hand. We held our ear cices to her lips and heard, her asy, "I shall keep my promise," and then we left for our home.

for our home.

On that evening, we had a good deal of writing to do, and continued at it until late into the night. In the evening, at a late hour, we heard raps on our desk, faint but distinct. We listened, and they were repeated. We then asked, "Are these faps made by a spirit?"

"A relative of ours?"

"No."
"A friend?"
"Yes."
"Yes."
"Were we well acquainted with you?" "Will you rap how many years you have been dead ?"

"Yea."
"How many?"
No rapa.
"Have you been in the Spirit World a year?"
"No."

"Six months?"

"No."
"One week?"
"No."
"One day?"
"No."

"Twelve hours?"

"No."
"One hour?"
"No."

"No."

We took out our watch and found that it was
ten o'clock and afteen minutes. We then said,
"We do not believe you. We have no 'friend that
has died to 4sy."

Loud and coulinuous raps was the rejoinder.
We then asked the spirit to asp out the exact
time of death-and then was rapped out, "9:15,
r. M."

What," we replied, "you died this evening at

What," we replied, "you died this evening at

"Yes."
"And was our friend and acquaintance?
"Yes."

"Yes."
"Wel, spirit, we do not believe you, and as we are anxious to complete the writing before us, we will be obliged if you will leave us."
At this request there seemed to be a mournful pause, and then a few elow, solemn raps as if the power was disappointed, and then all was still.
On and on we wrote until late into the night, and when we were done, we arose and stated for our bed. The raps came again, passed through the house with us to our room. We questioned them a little more, but with no-satisfactory result, and then we retired.

After we were in bed, the raps came clear and

After we were in hed, the raps came clear and istinct upon the head board of the bed. We again uestioned and finally asked for the first time, "Is

it the spirit of a woman?"

"Yes, yes," came in quick response.

At that moment, we for the first time thought of Charlotte Stewart, and following the thought came a shower of raps. We then saked, "Is this our friend and elster Charlotte Stewart," and in response there was a perfect fasiliade of raps. I sartied, lost in wooder, for we were young in the knowledge of Spiritualiam; we were silent, and the raps continued. We then laid our right arm and hand on the outside of the bed, and as we did so, we said, "It this is the immortal part or spirit of our sister and friend. Charlotte Stewart, take our hand and shake it."

Instantly our hand was taken by two hands in a gestile but firm manner, and was clearly and distinctly shaken.

a geatle but firm manner, and was creatly and untinctly shaken.

Roader, we can not describe our feelings. Suffice
it to asy that we were out of bed instantly, and we
stept none that night. Early is the morning we
see called at our friend's house and was informed
that Chariotts Stowart had taken her departure at
9, the evening before, for her spirit filome; was
with us at 10½, and a little before, and again at
three in the morning, thus keeping her promise.

Are we not surrounded by ministering spirits?

Are we not surrounded by ministering spirits?

Frophetstown, Illinois.

A pleasant little place on Rock River, in White Bide county, Ill., and surrounded by well improved farms,—a rural viliage indeed, with intelligence and happiness the domina at elements.

Friend Averli, one of the Quaker Commission appointed by Gen, Grant to estile our Indian difficulties, residing here, tendered us the use of his flace school flouse in which to hold our meetings, and moreover attended the course of lectures.

What a criticism this Quaker Commission is on the Evangelical Christian efforts to christianize and keep pace with the American Indians. It is, indeed, a lamentable spectacle, when a great nation terms from its Christian teachers, to those who have been pronounced indices in their dwa and "the children of light" in their generation and day, have failed to accomplish. Are not these Christian teachers, "the unjust stewards" of the Lord refered to in the 16th chapter of Luke; and may not the works of Jesus in the 6th verse be applied to them? "And I say unto you, make to yourselves friends of the mammon or unrighteousness, that when ye fail they may receive you luto twentasting sibitations."

On the 10th and 11th eff July,—we gave a

habitations."

On the 10th and 11th of July,—we gave a course of three lectures to good attentive audiences in this place. The country was well represented, paople coming from twenty and thirty miles to hear na. During the course, the following tests and facts were given.

TURNER ONE.

Dr. Holt, an old citizen—bis character as benea, was correctly given and fully identified started in portant incidents related and fully accepted.

NOMBER TWO.

Of Mr. Hotchkias, a gentleman present, we said,
"He is peculiar and unlike other men." We then
proceeded so tenne his peculiarities, gave two datas in its life, any sind described his dater miningiy. Fally identified.

NUMBER THREE

Saw by Mrs. Fuller a little boy; described him.

By Mr. Averil, we saw a fine looking man, spiritually looked very young. We then entered into a minute description of him, giving in detail his looks, size, form, observing that his eyes are in the middle of his face, and if he were in the carthform, he would be near a hundred years old.

Mr. Averil replied, "It is a fine description of my father, and had he lived he would be ninty-five years old this spring."

NUMBER FIVE.

Saw by Col. C., a spirit; fully described him and said, he calls you uncle, and was a soldier. "It is my nephew," said Col. C.

Munical State of the door, described him carefully. Several exclaimed, "This is our old friend Newhall."

A peculiar looking old man, fair, fleshy, and lame of one leg, presented himself to us. We asked his name and he said, "describe me." We did so, and they said with one kecord, "This is our old friend and neighbor, Mr. Hill.

NUMBER EIGHT

NUMBER HORT.

Standing is a door on the further side of the house, a man learning against the door post, directly on the opposite side—the door being open, and leaning against the door looking into the man's face, atood a spirit woman. We described her fully. The spirit thes said, "I gan this man's sister, and his name is Wansell."

"Correct," said the man, "it is my sister."

"Correct," said the man, "it is my sister."

NUMBER NIMA.

To the sight some little distance, "o saw is an open window the spirit of a little girl. Outside of the window, and close to it there was a buggy in which sat two persons, a man and a woman. We called their attention to the vision, describing the child carefully, asking them, do you identify it?

"No," was the reply.

We then described it again, after which, there came to us, a Mr. Eunery, asying, "The child you awand described belongs to our family."

"How can that be?" we asked.
"Simply from the fact that its mother, my wife, and directly under the window and was so affected that she could not answer."

that Mary Eastman is here."

A spirit was present who gave his name as Charles F. Spencer, susphashing the letter F. "There is a mistake," said several persons, "It is Charles T. Spencer."

"No," said the mother, who was present, "he frequently wrote his name F., instead of T., as a joke, and this is a good test to me."

NOMMER TWELVE.

We say a said than describber his way a said than the said of the say a said than describber his ways.

We saw a spirit man, describing him very carefully, asying, "This man when living was an Index," honoset, upright and just," and the people said, "In this man, we recognize our old acquaintance John C. Pratt."

NUMBER THIRTEEN.

NUMBER TEIRTERN.

We saw standing by an old lady, a fine looking a spirit man, who asked us to describe him to a lady sitting on the other side of the house. We did so. The lady to whom this spirit was described said, "The spirit is my father sud the old lady by whom you see him, is my mother."

The lady who testified was Mrs. Mattson. We refer our, readers to Mr. A. J. Mattson, Eq., Mr. Emery, or any other responsible person who was present at the meetings, for the truthfulness of the above statements.

Are we not surrounded by a cloud of witnesses.

bove statements.

Are we not currounded by a cloud of witnesses,
-those who have preceded us into the Summer

Dixon, Illinois.

We gave two lectures and one scance in this piace on the 13th and 14th of July, to good audiences. There is a deep interest here in our practical and heaven-sent Spiritualism, and there was a spiritual compensation, to us over and above the amount of greenbacks we received in every place we visited; it is in the compensation of the soul in the discharge of its duty, and we feel this very strongly indeed.

indeed.

We gave many fine tests in Dixon, among which we may mention the following:

NUMBER ONE.

There came before is a man and woman, hand in hand, and gave their names as Charley and Mary. We then described them very sarefully and the people said, "These spitts we knew when in the form, their names were Charley and Mary Johnson." Directly there came a third spirit, who gave his name as Henry, asylog, "I am Charles' brother." We observed that these male spirits seemed to be very dissipated when in the form. Henry was fully identified as the brother of Charley, and they were very dissipated men.

There came the spirit of a young man, standing near a group of ladies, and stated that he was drowned about one year ago, and that if living today, he would be in his 22nd year; his mother slee came from the Spirit World. They were fully identified.

Two boys appeared who were drowned some twelve years ago, these were but partially iden-tised.

Dr. Nash, who was killed on the planes some few years ago, came sad told us how hewas killed, differing somewhat from the account usually accepted. He stood by his slater in the back part of the house and was felly identified.

This test was not of as great value to the public as others we gave, from the fact that we had met the Doctor while living, hence could describe him, but we knew nothing of the particulars of his death. And these concluded our reading up to date. Treaday. July 13 th. day, July 13th.

A Curious Melon.

The wonders pertaining to organized structures are not confined to animals, but there are many phane whose form, instincts and capabilities are most curious and interesting. In a tract of country in the south western part of Africa,

distinguished for its dry but rich soil, a gigantic perennial melon has been discovered, which is a most delicous, wholesome fruit, and which is large ly consumed by the native inhabitants as food. In order that this melon may flourish, it is necessary that it should strike its roots down through the sand thirty feet to reach permanent moisture. This it does, and grows in great luxuriance where all else is shriveled and parched by heat. But this is not all. If it were simply a huge melon, with smooth and delicate skin, every one would be desurped by wild beasts before laif matured. To prevent this, nature has armed its outer rind with a covering of long, sharp, terrible thorns, which so lacerate the mouths and nose of animals that they are glad to leave them alone in all their tempting freshment. Man, with his bands and sharp knives, finds little difficulty in opening the lux-cous fruit. The natives have no necessity for putting fences about their melon patches, for the plants are self protective.

NOTICE OF MEETINGS.

The ANDOVER, Chic.—Children's Progressive Lycoum set at Morley's Hall every Sunday at 11% a. R. J. S. orley, Conductor: Mrs. T. A. Vasso, Guardian: Mrs. E. P.

ATERNA, Mics.—Lycoum meets each Sabbath at I o'clock r. w. Conductor, R. N. Webster; Guardian of Groups, Mrs.

L. B. Alien.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and
7½ p.m., in City, Hall, Main street. Children's Progressive Lycoum meets at the same place at 12 m. under the anaptose of the Adrian Society of Spiritualists. Mrs. Martha Hinst, President; Eara T. Shorvika, Societary.

ria, Clatsop county, Or.—The Society of Friends of as have just completed a new hall, and invite speakers ng their way to give them a call. They will be kind-

TEMPERARY HALL—The Brat Society of Spiritualists hole our meetings in Temperance Hall, No. 5 Mayerick squar-ist Boston, every Sanday, at 3 and 7 P. M. Benjamin Biorne, W. Lexington street, Corresponding Secretary

normal traces and inspirational speakers.

IRID HALL—The Bouth End Lyceum Association trainments every Thursday evening during the stall No.80, Springfield street. Children's Program meets every Sunday at 10½ a.m. A.J. dictory, J. W. McChiler, Assistant Conductor; Mrs. art, Usardian. Address all communications to A.

Unton Hall.—The South Boston Spiritual Association old meetings every Sunday at 19, 3 and 7½ o'clock. Mr (cebe, President; R. H. Gould, Secretary; Mary L. French

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Balvery during alternove the same place as a restrict during alternove the same place as a restrict during an account of the same place as a restrict during a same place as a restrict during at their church at 10½ a. M., and 7½ p. M. Win. S Tost, Fredhent U. diamitten, decrease, "Lecuments at 12 st. Mr. Win. Westewith, Conductor) into U. Barnes, Guardian of Groups.

Barnes, Guardian of Groups.

Barnes, Guardian of Groups.

Barnes, Guardian of Groups.

Conductors at 11 a. M. at Wake-

Barios, quardan of Uroups.

Battle Creek, Mich.—The Spiritualists of the First Free.
Church, bold meetings every Sunday at 11 A., Ast Waketoe's Hall. Lycens session at 13 M, Goorge Chase, Conductor; Mrs. L. E. Belley, Guardian of Groups.
Belviders, Ill.—The Spiritual Society hold meetings in

parvar, Conn.—Children's Progressive Lycoum meets unday at 10½ a. st., at Lafayette Hall. H. H. Oran-ndoctor: Mrs. Anna M. Middiobrook, Guardian.

CRIMERA.—The Associated Spiritual Frencot Hall overy Sunday afternooning at 3 and 7½ r. s. Admission— more 10 cents. Children's Progressive 10½ A. z. Leander Bustle, Conduc-sistant Conductor; Mrs. E. S. Dodge, addressed to J. H. Crandon, Cor. Sec. and evening, commenc-Ladice, 5 cents; gentle-Lycoum assembles at or; J. S. Crandon, As-Guardian. All letters

Chicago independent of the control o

lecture. Dr. S. J. Avery conductor.

The Bible Christian Eightimalists hold meetings every Sun day in Winnistance Division Hall, Chelses, at 3 and 7 r. st Mrs. M. A. Sicker regular speaker. The public are invited seats from. D. J. Sicker, Sup's.

Beats tree. D. J. McKar, Supr. C. Cros. O. —Progressive Association hold mostlings every Bunday in Willis Hall. Childrens Progressive Lycoum meets at 11 a. m. S. M. Terry, Conductors J. Dewy, Guardian; Mrs. F. A. Perin, Oc. Sect. Mo.—The Spiritualists of Carthage, Jasper Co., cettings every Sunday evening. C. C. Colby, Cor-terretary; A. W. Pickering Clerk.

CARENDESSEN, MARS.—The Spiritualists held meeting ery Sunday in Williams Hall, at 3 and 7 r.m. Speaks mengad.

Dores and Forenor, Mrs.—The Children's Progressiv-lycoun holds its Sunday seadon in Merrick Hall, in Dove, at 10½ a.m. E. & Averill, Conductor; Mrs. A. K. P. Gray, Gracifan, A. Cooferson is held at 1½ p. m.

Unarona, A conserved uses as 2,5 p. m. De Quor, Li.—The Lirst Society of Spiritualiset, hold their requier meetings in Schreders hall, at 10 colock A. M. the first sends to each north. Children's Progressive Lycommat the same place as 3 o'clock much Sonday srealing, J. G. Mangajel, Oundouerr, Mrs. Sarah Pier Guardian of Groups. Social Lares for the benefit of the Lycomm, every Wednesday verening.

Wedinsday svening.

De Molnes, Jowan The First Spiritualist Association must
regularly for lectures, conferences and unde cash Sunday,
in the Conference and unde cash Sunday.

It was a sunday to the conference and unde cash Sunday.

I. M. B. H. Kinyou, Ownerpointing Secretary.

From Erso, Mans—The Spiritualists hold meetings every
Sunday athernoon and evening in Belding and Dickinsons'
Ball. Spacker emagned—Erso C. T. Taber during January.

iall. Spanier sugget: - time to r. now carring samery.

Formon', Mass. Meetings in Town Hall., Progressive
specim dieta every flunday at 11 ± E.

Gester, for Vork, — The First, Society of Spiritishiles of
beart aft. 7., hold meeting brary Wednesday ovaring 15/
records at the residence of it. B. Beach, Studay 5 o'clock 7.

Light the residence of Dr. Newell.

e residence of Dr. Neyesi.

town, Colorado. The Spiritaalists meet there three each week at the residence of H. Toft. Mrs. Toft, and speaking medium.

cap, Ciffy. — Spiritual meetings are held every Suning, for conference or locture, at 71% o'clock. Chitagonium of the 3 P. M. J. B. Dyn, Chyp, Congressive Locaum meetia at 7 P. M. J. Byny, Cher.

TOF, N. J.—Meetings held every Sunday s ashe Hall, 8d, ex sour J. B. Holt, Presiden bore, Secretary, Lyceum meets at 1 p. m Conductor; Siles Listle Exhibit, Court Descent pumber 100 matchers.

Havana, Ill.—Lyceum most o'clock, at Halygroff's Hall. H. R. Philbrock, Conductor

o'clock, at Halygrof's Hall.

H. H. Philiteca, Conductor; Miss R. Rogers, Guardian.

Jazzar Drs., N. J. Spiritual meetings are holden at the Church of the Holy Spirit, 24: York street. Lection to the meeting at 10%, a m. spop at the Latent Control of the Holy Spirit, 24: York street. Lection is the meeting at 10% and property of the Control of the Philosophy and the Control of t

apakers, upon the Science of Splittual Philosophy.
Loros, Inn.—The "Friends of Regrees" organimanentis, Sept. 9, 1896. They us the Hall of the
Library Association," but do not hold regular motion
F. Barand, Preddent; Mrs. Carrie S. Hoddleston, V.
dent; F. A. Columan, Secretary; D. A. Gardsen, Tr
Johnsthan Swain, Collector.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at la am and 1/2 p. m. in Temperance Hall, Market street between 4th and 6th.

between 4th and 6th. Levent, Mass.—The Children's Progressive J. Levent, Mass.—The Children's Progressive J. Meetings every Sunday afternoon and evening, o'clock. Lycome season at 10% 4 x X. E. C. Witter, C. Levent, M. L

Mato Mariz, Win.—Progressive Lyceum meets every Su day at 1 p. m., at Willard's Hall. Affred Senier, Conducton Mr. Jane Senier, Guardjan. The First Society of Sprittanis meet at the same place every Sunday, at 3 p. m., for Confe coco. O. B. Hazeltine, Prosident; Mr. Jape Senier, Sec

ATJ.

MINVAPERR, Wis.—The First Society of Spiritualists movis
at Bowman's Hall. Social Conference at 19½ s. M. Addres
and Conference at 1½ s. M. Gov. Codfrey, Transident.
The Progressive Lyoum meets in the same hall at 2 s. M.
I. M. Wasson, Conductor; Settle Farker, Guardnup Jr. T. J.
Freeman, Nucical Director.

Freeman, Nucical Director.

Monsovery, Li.—Lyoueum meets every Sunday forences,
thout one hundred pupils. J. S. Loveland, Conductor; D. R.

Levena, Analanta Conductor; Helsen Nys, Guardian of

sama, M. T.—First Society of Progressive Spiritual-embly Rooms, corner Washington avenue and Pifth services at S p. m.

Milan, O.—Children's Progressive Lycoum meets every unday, at 10½ O'clock a. E. Conductor, Hudson Tuttle uardian, Emma Tuttle.

Hardina, Ruma Tuttie.
Mariboro, Mass.—The Mariboro Spiritualist Association fold meetings in Forest Hall. Speaker engaged, Prol. Wm. behaton, once a week for a year. Mrs. Letale à. Taylor, Sec. Marcuszyzza, N. H.—The Spiritualists hold meetings record with the policy of the process of the p

Mew York City.—The Society of Progressive Spiritualists
Mod Meetings every Sunday, in Everett Hall, coner of theiryfourth street and sixth avanues, at 10% a. m. and 7%
p.m. Conference at 12 m. Children's Progressive Lyceum
at 2% p. m. P. E. Farnaworth, Conductor; Mrs. H. W. Farnaworth, Guardines.

hold meetings every Sunday at Lan avenue and West 29th street. L. and 7 p. m. Conference at 3 n. m.

n of Groups.

Faurinesca, R. I.—Meetings are held in Pratt's Hall, Weyset street, Sundays, afternoons at 3 and evenings at 75/ tock. Programive Lyceum meets at 13/6 o'clock. Lyceum ductor, J. W. Lewis, Guardian, Mrs. Abble H. Potter, v. Lewis; Guardian, Mys. Abble H. Poiter Privacurs, Mass.—Lycoum Association of Spiritanites held meetings in Lycoum Bail two Guodays in each mooth. Chil-dren's Frogressive Lycoum meets at 11 o'clock a.w. Spaakers sugacqui - Mir. S. A. Byross, Jan b and 12; H. B. Storer, Feb. 2 and 5: L. P. Greenland, March 1 and 8. PPISAL, ORGE.—Meetings.—Meetings.—Meetings.—Spiritanity.

CONS.—Meetings are held at Central Hall every

, pa.—Children's Progressive Lyceum No. 1, rrt Hall, Chestunt, above 12th street, at 9½ A.
M. B. Bjott, Conductor; Mrs. Mary J. Dy-Lyceum No. 2, at Thompson atreet church, r. Langham, Conductor; Mrs. Mary Brusch, e First Association of Spiritanizate has its lec-tiful at 11 A. M. and 1½ P. M. ac Sunday, plaks Spiritual Union "meets at Washington maky, the morning devoted to thate Lyceum, and y, the morning devoted to thate Lyceum,

Meetings at 23% and 7 o'clock P. M. Promode at 13% P. M.

RICHMOND, IND.—The Priends of Progress hold meetings very Sunday morning in Henry Hall, at 10% a. m. Chil-ren's Progressive Lyceum meets in the same hall at 2 p. m. rrogrissive Lycoum meeds in the same hall, at 2 p. m. volu-prone, Liu.—The Piret Society of Spiritualists meet and process. Liu.—The Piret Society of Spiritualists meet and Lycoum meets at 10 o'clocks, s. m., in the same hall. Lyuna. conductor; Mrs. M. Sockwood, geardina. Same, N. Y.—Belljous Society of Progressive Spirit-meet in Scittarce; Hall, Sanday and Thursday ex-tensive the Company of the Company of the Company of the W. W. Parasita Pyradom. Spiraters capped, Mrs. gs. W. W. Parsells Problem; Sponkers engage th A. Byrns, during Nov.; C. Fannie Allyn, duri-cum every Sunday at 2 P. M. Mrs. E. P. Collis-tor; Miss E. G. Beebe, Amiatant Conductor.

Richland Cantes, Wis.—Lycoum meets every Sunday at all past one at Chandler's Hall. H. A. Eastland, Conductor, re. Della Pesse, Guardian.

Standy Sth and Adams street. A. H. Word. M. M. Lanphour Secretary. Children's Progressy Sunday at 20'clock P. M. B. A. Rich. Miss Listic Portor, Guardian.

Itt.—The Children's Porgressive Lycsum of I., meets every Sunday at 2 o'clock, p. m., in s Halt. Harvey A. Jones, Conductor: Mrs. Ho.

Mass.—The Fraternal Society of Spiritnal every Sunday at Fallon's Hall. Progress at 2 r. m. Conductor, H. S. Williams; G. y A. Lyman. Lectures at 7 r. m.

lian, Mrs. Mary A. Lyman. Lectures at 7 r. x.

RACHARMYO, GLA.—Moutings are hold in Tura Verein Hall,
m K. attrack-Targy Stimsky of 11 a. m. and 7 p. m. Children's

Noncottor; Miss G. A. Streetter, Guardian

Paigas Harra Ston—Too First Spiritual Society hald

Targas Harra Ston—Too First Spiritual Society hald

portures at 11 A. M. and 8 p. g. Spinskers ungaged, J.

Gladrich Allen, for air mouths, fryd May 1 at.

Childrens Progressive Lyconomisests at the same place at

§ P. M. & O densitie, Conductor.

O.—The Spiritualists of this place hold regular Chompson Center. The officers are E Hulbert, M. Hail Jr. Trustees; and A. Tillotson Ben-

apirational speaking every low's Hall, No. 188 Kansse spirational Spoaker. F. L. Chann, Pros't.

F. L. Caars, Prei-183, H. J.—Friends of Progress meetings are held in set Hall, every Sunday, at 10½ a. m. and evening (J. B. Gamphell) Vend-Preidenn, Mrs. Sarah Occo-Birs. O. F. Stergast, Corresponding Secretary and Progressive, Cycons at 10½, p. m. None Allies y Mrs. Ports Oage, Gardian; Mrs. Julia Srighan Tanner, Assistant Ouncidian.

PROSPECTUS

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